The GOVERNMENT COLLEGE

ANASAGAR—
AJMER—

MAGAZINE

CENTENARY



SOUVENIR

1836-19 6

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HINDI SECTION—

URDU SECTION—



THE HON'BLE COL. SIR GEORGE OGILVIE, K.C.I.E., C.S.I., C.I.E., I.A.,
Chief Commissioner Ajmer-Merwara
and Agent to the Governor-General in Rajputana.

Message from the Hon'ble The Chief Commissioner.

I send my congratulations to all who are or have been connected with the Government College, Ajmer, on the occasion of its Centenary. It is by far the oldest College in Rajputana and was for a long time the only University College in this part of the country. As such it can look back with justifiable pride to the valuable contribution it has made towards the spread of learning in Rajputana. Generations of students have passed out from this College and have in their turn helped to educate others in the towns and cities of Ajmer-Merwara and of Indian States. Many others have brought credit to the College by the success achieved by them in other walks of life. To all of them, whether in Rajputana or in other parts of India, I send my good wishes.

I shall remember with pleasure the several interesting visits I have paid to the College and its playing fields during the last five years. It is a matter of great satisfaction to me that in spite of the financial stringency of recent years a well equipped block of buildings for the teaching of Science has been added to the College during my term of office.

I trust the College will go on from strength to strength.

Chief Commissioner, Ajmer-Merwara.

Message from the Superintendent of Education, Delhi, Ajmer-Merwara and Central India.

I have heard with great pleasure of the publication of a special Centenary Number of the Government College Magazine. I write to convey my felicitations and hearty congratulations to the College on this auspicious occasion. The Government College, Ajmer, which must have started as a small school a hundred years ago, has undoubtedly been a beacon of light in Rajputana. For many years it has helped to spread the light of learning and progress not only in the ancient and beautiful city of Ajmer but also in the land of Rajasthan. It has drawn its scholars from this historic area, and many of them have been pioneers in the spread of education in their part of the country. Others have distinguished themselves as administrators, statesmen, lawyers and public servants. It has a record of which any college can be proud of.

Centenaries are occasions for rejoicings. But mere growth in years is not always a matter for congratulation. In this case, the Government College celebrates the centenary which marks an important mile-stone in its life of healthy growth, as, fortunately, not only are there no signs of decay, but on the contrary recent years



THE REV. J. C. CHATTERJEE, M.A.
Superintendent of Education,
Delhi, Ajmer-Merwara and Central India.

have seen considerable improvement and extension. In the past five years, a handsome and extensive Chemistry block has been added, fitted with up-to-date requirements for the teaching of this subject. Younger men with brilliant academic distinctions have been appointed to the College Staff. The Library has been enriched by donation from the public and by liberal grants from Government. It has been a source of much satisfaction to me to have had a share in the direction and control of this important educational institution, the progress of which I watch with great personal interest.

J. C. Chatterji

Delhi,
11th November, 1936.



Mr. E. C. Gibson, I. C. S.
Former Commissioner, Ajmer-Merwara.

Message from Mr. E. C. Gibson I. C. S., former Commissioner Ajmer-Merwara.

I am glad to hear that, in connexion with the Centenary celebrations of the Ajmer Government College, a special number of the College Magazine is to be issued. The College can look back with pride on a long record of progress and useful activity under the wise guidance of successive Principals. No one who has been connected with the administration of Ajmer-Merwara can entertain any doubts about the value of the educational work which the College has been doing during the 100 years of its existence, and, if it continues to maintain the traditions, which have been built up in the past, it can look forward with confidence to a future of increasing usefulness and prosperity.

Gwalior Residency.
25th January 1937.

E. C. Gibson.



Mr. E. C. Gibson, I. C. S.
Former Commissioner, Ajmer-Merwara.

Message from Mr. A. Miller, Ex-Principal.

Sandfield,
Wollerton,
Nr. Market Drayton,
Shropshire.
9th November, 1936

My Dear Students and Friends,

Your Editor has honoured me by a request to send you a message to be inserted in the Souvenir number of your Magazine.

When I joined the Staff of the College in 1907, education in Ajmer-Merwara was still in a very backward state, though it had made considerable advance under the fostering care of Mr. Reid; and Mr. E.F. Harris was doing all in his power to improve matters. The High School and College were in the same building, but the number of students in the College section was very small. It was not till the High School was separated from the College that the latter made any real progress, and started its march to the position it holds to-day, probably the best College affiliated to the Agra University. May it continue for ever in prosperity and usefulness. It is the very heart of Rajputana sending forth a stream of enlightened and loyal men to all parts. Ajmer has a climate most favourable for a student. Its clear bright atmosphere and charming scenery stimulate and energize the mind. Its facilities for exercise—pleasant walks, Tennis, Cricket, Football, Hockey etc. give health and strength. After nearly thirty years of life in India, my wife and I are still

regular Tennis players in a local club of 40 members, and also regular Badminton players. So it seems to me that the idea that life in India is enervating and weakening is altogether erroneous. On the contrary, it is health-giving, and conduces to bodily and mental vigour. Indians are famous all over the world for their wonderful skill in Hockey, Cricket and Polo, people say it is due to remarkable eye-sight. They are also noted for exceptional mental ability. As for me, the evenings I spent on the College Tennis Courts or on Cricket field (I was never any good at Cricket) are among my most pleasant memories; and the evenings spent there will be among your most pleasant memories too, when you grow old.

Not so pleasant is my recollection of the bitter cold of the College in the winter months, November—February, when the Head Clerk sometimes had to have a brazier full of red-hot charcoal to relax his numbed fingers, and one of the professors used to take his class out into the sunshine on the Tennis court. This was contrary to rules; but I connived at it, because I sympathised with him. And here I have touched on one of the crying needs of the College. It is impossible to concentrate on your work when you are frozen stiff, and it is useless to try to use a Library when its atmosphere is as cold as that of an ice-pit. You must prevail on your wealthy citizens, on your Principal and the Educational authority to install a system of Central Heating—hot water-pipes and radiators. It will be costly, but it will permit work to be done, and will give freedom from chills and colds.

Another great need I think of, is for extensive playing fields which will probably have to be found along the Beawar Road.

But what of my message? While I was in Ajmer one of the things that gave me most pleasure was to be instrumental in improving the pay of the staffs of the College and High Schools, and I hope it has by this time been still further improved, so as to induce some of the best of you to take up the honourable profession of teaching. My message to you is to ask you to equip yourselves with knowledge and skill, so that you may be enabled to do your work in life well, and to do good to all with whom you have to deal. I can only hope that you will all try to live up to the high ideals of duty and conduct of your present Principal, under whose guidance the College is advancing so rapidly in scholarship and reputation for excellence.

I am now living in a part of England from which have come many famous servants of India including Bishop Heber and Lord Clive; a beautiful part of England, where a little stream wanders through meadows in which the cattle stand knee-deep in grass, where the gardens are full of roses, the orchards laden with fruit, and the fields full of splendid crops. But my heart often longs for the bright sunny landscape round Ajmer, and for the days when I was fully occupied.

Yours Sincerely,
A. Miller.



MR. L. C. L. GRIFFIN, I. C. S.
Commissioner, Ajmer-Merwara.

Message from Mr. C. L. Griffin I. C. S., Commissioner, Ajmer-Merwara.

COMMISSIONER'S HOUSE,
AJMER.
7th February, 1937.

Through this Special Number of the Ajmer Government College Magazine, which commemorates the Centenary of the College, I send my heart-felt wish that the College may continue to produce distinguished and useful citizens, in whom it may feel the pride wnich it can justly feel in its past students.

C. L. GRIFFIN.



PRINCIPAL P. SESHADRI, M. A.

A hundred years is a long period in the history of an educational institution in modern India, though in a country with the ancient traditions of Nalanda and Taxila, a century may not be long. The College has been the torch-bearer of learning and culture in this part of the world and has produced generations of *alumni* of whom any college may be proud Sir S.M. Bapna, Diwan Bahadur Har Bilas Sarda, Diwan Bahadur Pyare Lal, Rai Bahadur Mittan Lal Bhargava, Kanwar Tej Singh Mehta, Rai Bahadur Nandmal, Khan Bahadur Abdul Wahid Khan, to mention only a few, are among its old boys who have done well in the world and have brought distinction not only to themselves but also to the College to which they belong. In this hour of rejoicing when the *alma mater* turns with pride to her illustrious children, it is hoped the latter will also look back with affection to the College which nurtured their mind and character.

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We are fortunate in securing the Hon'ble Lt. Col. Sir George Ogilvie to preside over the Centenary celebrations of the College which are being held in the second week of February. Special medals struck for the occasion will be distributed, not only to the most brilliant students now at the College, but also to some of the most distinguished Old Boys who, we hope, will muster stong on the occasion. There will be a large number of social functions during the Centenary Week which should serve the useful purpose of giving visitors some idea of the multifarious ultra-mural activities carried on at the institution with a view to the enriching of College life.

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On an occasion like this, we can perhaps be allowed to indulge in a little self-complacency, at the excellent results produced by the College in recent years. Twice within the last five years, students of the College have stood first at the B.A. examination among all the fifteen colleges of the



LATE MR. F. L. REID
Principal, Govt. College
1879 to 1906



LATE MR. E. F. HARRIS
Principal Govt. College
and Inspector of Schools, Ajmer-Merwara,
1906 to 1922

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University and another has topped the list of successful candidates in English this year, winning the Jones Gold Medal of the University. Yet another graduate of the College has also passed the I. C. S. in England at the last examination. Our record has not been less brilliant in the Rajputana Inter-College Sports where the championships have fallen to us on more than one occasion during the same period. It is hoped these successes will serve as an incentive to greater distinctions in the future.

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In spite of the severe financial retrenchment through which the Government of India have passed in recent years, the College has been able to secure special grants from the *Government for improvements of various kinds. Two up-to-*date Science laboratories have been built for Chemistry and Biology; additions have been made to the Staff, though some more are badly needed, and the library has been enriched considerably, thanks to the donations of kind friends and Old Boys like H.H. the Maharawal of Dungarpur, Rai Saheb Bhav Dutt Shastri and Mr Y. V. Bapat who has just left College after taking the degree The needs of the College have not all been fulfilled, but with the present improvement in the finances of the Government of India and with the hearty co-operation of our Superintedent of Education, Mr. J.C. Chatterji, we have no doubt they will see early fulfilment.

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It is matter of great satisfaction that the Centenary celebrations include proposals of a Sports Pavilion for which generous contributions have been received from Old Boys and friends of the College. The Pavilion is estimated to cost rupees ten thousand and as soon as at least half the sum has been collected—we are approaching the figure—arrangements



MR. A. MILLER M.A.
Principal, 1922 to 1931.



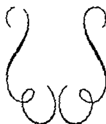
MR. HARI PRASAD, B. Sc. (Manchester)
Vice-Principal and Prof. of Chemistry.

He was only recently elected Dean of the

will be made to apply for a grant to the Government and get the foundation-stone laid. The Sports Pavilion will not only be an impressive addition to the playgrounds, but will form an inspiring centre for all athletic activities of the College which have seen considerable expansion in recent years.

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In conclusion, we should be failing in our duty if we did not offer a tribute of grateful thanks to all those who have worked for the success of the institution in the past and have contributed to its present position, particularly to the Principals since it became a College in 1896, Messrs F.L. Reid, E.F Harris and A. Miller and retired members of the College Staff, some of whom like Diwan Bahadur K. L. Paonaskar, C. I. E., are still happily resident in Ajmer. It will always be our endeavour to carry on the great traditions of the College and make it even more illustrious in the future, as a centre of true learning and the highest culture and character.





PROF. S. S. MATHUR, M. A.
Editor
Government College Magazine,
Cricket Superintendent and President College A. D. C.

Solomon in solving the puzzle. There are also in the *Apocrypha* accounts of cases in which Daniel plays the *role* of the detective In one of these he explodes the myth of the Great God Bel that was popularly believed to consume the offerings of meat and drink which his worshippers deposited every night in his apparently hermetically sealed temple He commanded that ashes be strewn over the floor of the temple, before it was sealed for the night; and in the morning when the king followed him into the shrine, he triumphantly showed the footmarks in the dust as irrefutable evidence of the entry of the priests who stole the offerings left there by the devout votaries. It is a ruse we find Sherlock Holmes using in his mystery of *The Golden Pincenez*. In the *Aeneid*, Virgil gives us a number of legends, that of the four bulls Cacus stole from Hercules, for instance, where the detective *motif* is employed. In mythology and folk-lore too we discover the seeds of the detective story. The story in Hindu folk-lore of the discovery of the man disguised as a woman, by the simple expedient of throwing an apple into his lap is a familiar one. A man's instinctive movement is to snap the knees together to make a lap, while he completely forgot in the surprise of the moment that with the skirt the wider apart the knees, the better and larger the lap. The well-known fable of the sly fox who refused the invitation of the lion because natural shrewdness enabled him to draw a very unmistakable conclusion from the fact that though he noticed the slot of many animals leading into the den, yet there was no sign of one that had returned, is another good example of Sherlock Holmes's method of reasoned deduction.

Even Shakespeare succumbed to this fascinating way of the unravelling of a mystery. He knew what his audiences delighted in, and he gave them *Hamlet*. Perhaps it is for the introduction of this detective piece that he made the hero waver and delay in his revenge. Noble and conscientious as Hemlet was, he would not kill his uncle on the mere evidence of the ghost—for all he knew it may be a hallucina-



PROF. S. S. MATHUR, M. A.
Editor
Government College Magazine.
Cricket Superintendent and President College A. [illegible]

tion, or one of the tricks of the Devil—unless and until he had some rational and convincing proof of the murderer's guilt. With the inspiration of a Sherlock Holmes he hit upon the device of the play: "The Play's the thing, wherein I'll catch the conscience of the King."

It may appear extravagant, and may even shock the pedants, but the fact is that Coleridge and Keats, Conan Doyle and Edgar Wallace are disciples of the same great movement. The detective story is the logical outcome of the Supernatural, the literary *genre* which was one of the various manifestations of the Romantic Reaction of which Wordsworth and Coleridge were the greatest pioneers. All shackles of literary convention being broken, poets and novelists gave free play to imagination. The supernatural element introduced by Coleridge and Keats gave impetus to the growth of the fantastic and the weird in poems and novels. The appearance of ghosts implied murder and crime, and thus by a logical transition we come to the tracking down of the criminal. Walpole's *Castle of Otranto* introduced this new sensationalism in the novel. It was developed by Mrs. Radcliffe in the *Mysteries of Udolpho* and by Matthew Lewis in his *Monk.* There was indeed for a time the danger of the novel degenerating into the purely sensational. Sir Walter Scott's historical romances put the brakes, and set a new vogue for the writer of the novel.

It remained, however, to the genius of the great American, Edgar Allan Poe, to give the fullest literary development to the sensational story and cut from the *genre*, set in vogue by Coleridge and Keats, the new channel of the detective story. The publication of his *Tales of the Grotesque and Arabesque* in 1840, marks a mile stone in the history of fiction, for it contained, besides several beautiful tales, five or six excellent specimens of the new type of story that was soon to become a craze in the literary world. His stories, *The Gold Bug, The Murders in Rue Morgue* and the *Purloined Letter* may be said to be "the very model of a modern detective story".

Poe, however, could not achieve the popularity which was gained fifty years later by Conan Doyle because of his tendency to didacticism. His stories, says a critic "read like the lectures of a criminologist". Two Victorian novelists, Mrs. Henry Wood and Wilkie Collins further developed the art of the detective novel; and the popularity of their stories showed, besides, how eager the public was for this type of novel. Wilkie Collins's *Moonstones* is a great book; its plot has rare thrills and it characters have become classics. His famous contemporary, Charles Dickens, with the rare instinct of a great story-teller, at once saw the possibilities of the new theme, but he took to it rather late in life. His incomplete *Edwin Drood* is entirely on the new type. Who knows the master hand that created Mr. Pickwick, Mr Micawber, David Copperfield and Aunt Trotwood may some day have *given birth to a detective greater than Auguste Dupin and* Sherlock Holmes—if only he had lived longer!

The movement found its glorious culmination in the Sherlock Holmes masterpieces by Conan Doyle and the Father Brown stories by G. K Chesterton. Of these the palm of greatness and triumph is carried away by Holmes, but the Father Brown stories, it must be admitted have greater claim to first-rate literature. The tremendous success of Conan Doyle naturally gave rise to hundreds of imitators and plagiarists, some worthy, some mere hacks. The Great War brought with it a flood of detective and spy stories that inundated the book-stalls and public libraries. William Le Quex, "Sapper" and Edgar Wallace gave an output of such "thrillers" that the readers found difficult to keep pace with.

These "thrillers", however, form a class of their own. Stress in these is laid on mere excitement and action. They are meant obviously for the edification of the less educated who need a strong doze of excitement for a change from the drab insipidity of their lives These stories therefore are not to be put along with those of Doyle or Chesterton. The stories of the latter, on the other hand, are

meant for the intelligent and well educated reader, since they are battles of wit, not only between the criminal and the detective, but also the writer and the reader.

The Sherlock Holmes cycle of stories gained enormous success in that they introduced a new type of detective and a more interesting way of investigation. The detective novels used to set forth mysteries that were too tough for even the most intelligent, their heroes besides had no magnetism of their own. "Away with the scientific detective", says A. A Milne, in the preface to the *Red House Mystery*, the man with the microscope. What satisfaction is it to you or to me when the famous Professor examines the small particle of dust which the murderer has left behind him and infers that he lives between a brewery and a flour mill? What thrill do we get when the blood spot on the missing man's handkerchief proves that he was recently bitten by a camel? Speaking for myself, none" The methods employed by Sherlock Holmes are refreshingly different, his deductions are perfectly logical and we feel all the while that with the clues so well set out, we could have solved the puzzle, if only we had looked more minutely and made use of our common-sense. The interest centres round the battle of wit, and our admiration for the hero is ever on the increase. The secret of the popularity of Doyle's stories thus lies in the fascinating personality of the hero and the absorbing interest of the plain clues requiring no ingenius solutions but mere common-sense deductions. And then there is a sprinkling of most charming humour One has only to read a story like *The Red-Headed League* to see how subtle, yet irresistible, his humour can be.

But no matter how interesting the story, the school-master feels constrained to turn his nose at it and regard this type of novel as one of the "indiscretions of a vicious age". Pedants of his class maintain that these stories have an immoral effect on the age in that a parade is made of crime. But they forget that the main purpose of the stories is the efficient tracking down of criminals The lesson that

retribution never fails to alight on a criminal, no matter how ingenious the methods of his crime, that virtue is always rewarded and vice severely punished, is brought home to us in the most effective manner. "It is" says G. K. Chesterton with his characteristic insight and wisdom, "the modern literature of the educated, not of the uneducated, which is avowedly and aggressively criminal. Books recommending profligacy and pessimism, at which the high-souled errand-boy would shudder, lie upon our drawing-room tables".

It has to be conceded, however, that this type of story can never, even when Conan Doyle wields the pen, rank as true art. The detective story appeals essentialy to the intellect, not to the emotions. There may be rich language, noble characters and a high purpose, but a piece of literature which does not set the inner-most chords into vibration can never be said to reach the highest rank of art. Compared to the emotional out-put of the nineteenth century, the literature of the eighteenth century, that age of wit, looks an "arid desert". The detective story must therefore stand on the same footing as the eighteenth century poetry in the history of English literature. One may even fear that the vogue of the detective novel, in the shape it has acquired today, may not last long. Only that art can be permanent which appeals to the most unchanging emotions of the heart. The art that appeals to the intellect only is transitory, and lives in history as a glorious epoch, bright but short-lived. The mind of man is perpetually changing and it is possible the future will scoff at the type of literature that is most popular today.

But for the present it has its vogue and power, and "whets our routine-blunted brains" on its problems. As such it is a useful stimulant. It gives what the heart of the youth craves for—adventure. The element of surprise is quickly disappearing from the world of today and 'adventure' for that reason has become the rarest of things. We are no longer satisfied with the fights and voyages of the ages gone

STUDENTS AND STAFF, GOVT COLLEGE, 1897.



(left to right)—

Mr D P Dubey, Prof Thakur, Babu Kanhaiya Lal, Pandit Shaligram Shastri Principal F L Reid Mr E F Harris
Babu Binod Lal Mukerjee, Maulvi Tehsin Ali, Babu J C Sen Prof K L Paonaskar

by. Our civilisation has taken a long stride and rendered even the most unthought-of things as mere child's play. The race of the high-waymen, the Thug, the buccaneer with his pistols, and the Robin Hoods is fast disappearing. The aeroplane has taken away the element of surprise from all exploration and travelling Our maidens too are no longer the sweet, helpless creatures that needed the protection and chivalry of the knight-errants. Almost every day we read of some young lady flying, all by herself, from England to Australia, and New York to India. It is only the chase the detective can make after the thief or the murderer that still retains possibilities of thrills. No wonder then that the mightiest writers of today, Doyle, Chesterton and Wells, to name only a few of a long list, are exploiting this field for romance and adventure.

You may tire of preaching that Robin Hood and Dick Turpin are not heroes to take to one's bosom; you may also cry yourself hoarse that the detective stories excite criminal tendencies; but who cares for this, so long as the writers can weave charming romances among them? One of the most curious things in all works of art is that, far from despising exaggeration and unreality, we even call for it; mere photographic literature would be but poor art. The detective story many contain things fantastic and even impossible. But who cares more about that than they do about the flagarant impossibility of Coleridges's "horned moon with one bright star within its nether tip?" Provided there is a reasonable possibility and an atmosphere of romance pervading the whole, no one. The love of romance and adventure will never die. It is in the blood of the young; they must always have their novel of 'thrills'. You may stop it if you can, but the pedants of all ages have found it to be like what Rosalind said of woman's wit: "Make the door upon a woman's wit, and it will out at the casement; shut that, and it will out at the keyhole; stop that, and 't will fly with the smoke out at the chimney."

PROBLEMS OF UNIVERSITY EDUCATION IN INDIA.

(By Principal P. Seshadri, M. A.)

It must be matter for some satisfaction that problems of higher education are now receiving special attention in this country and we seem to be passing, at least through the early stages, of new questioning and reconstruction Since the years immediately following the publication of the Calcutta University Commission's report, nearly two decades ago, we do not seem to have lighted upon a more active period than the present, in matters of university organisation. It was the privilege of some of us, as members of the Punjab University Enquiry Committee in 1932—'33 to raise an alarm regarding the present trend of Indian education, the waste at several stages and the futility of educational effort in the case of thousands of our young men. The menace of unemployment had already reared its ugly head and we ventured to suggest remedies of an entire reorganisation of the educational system, particularly in its earlier stages. We recommended self-sufficient stages of instruction and the periodical diversion[1] of material into other suitable channels to relieve unemployment, if not immediately, at least in the near future, and to make higher education more effective, adjusting it to the changing conditions of to-day.

The advice was apparently worth consideration and we have to-day in many provinces in India, ideas of educational reform in the air in two directions, in a reconstruction in the lower stages which may lead to better university education and also a reorganisation of university education itself, improving the material of admission and raising standards. One unfortunate result of all this dissatisfaction has, however, been a tendency towards an indiscriminate condemnation of our educational system, even by people who should have known better. It may, therefore, be worth asserting at the very outset, that there is nothing of which we should feel ashamed in our educational work of the

last hundred years and we have, on the other hand, even reason to feel thankful to the famous decision of Lord William Bentinck, responsible for the present circumstances in Indian education. It is no exaggeration to say that almost all impulses to national progress in this country, during the last hundred years, including the present discontent with the educational system and the demand for its reconstruction, have come from those who have received the benefits of English education.

There is no educational system in the world which is not capable of improvement and we cannot command an Alladin's Lamp which will enable us to shape our educational system according to out heart's desire. But let there be no mistake that the foundations of Indian education have been well and truly laid; a century's effort has advanced the cause of enlightenment and progress and the future of Indian education, as of every thing else, can only be built on the past. Let us not be stampeded into unnecessary nervousness by all kinds of experts who stray into the field of education—there is no more attractive grazing ground for the amateur—and give up faith in our work and in ourselves.

In no country can unemployment be a necessary, or conclusive condemnation of the educational system. Unemployment is not peculiar to India today, nor to the educated classes only anywhere in the world. There is no reason why the educational system should bear the entire blame for abnormal economic circumstances, depression due to world-causes and foolish social ideas and practices responsible for avoiding benefical employment, in favour of barren and comparatively fruitless pursuits. In our anxiety to find professions for our young men, let us not forget that man does not live by bread alone and the main purpose of education never was, not is, nor will ever be, merely to enable people to earn salaries to maintain themselves, however essential economic competence may

be to the happiness of human life. If that had been the narrow ideal of education through the ages, the story of man's life and progress on earth should have been entirely different. Tragic as unemployment is, it is too tragic for words to assume that ignorance did good to anybody, or that the higher ends of life could ever be realised by sneering at culture or intellectual life. It was not for nothing that the Hindu sages of the Upanishads proclaimed in constant and no uncertain voice that ignorance was sin. Let us not go back on thousands of years of human history and progress and reverse the classic words of Virgil that "mind moves matter."

If this is tragic, another assumption is equally comic. Vice-Chancellors and heads of colleges, according to some of our critics, should obviously employ themselves in a continuous study of the jobs available and after collecting and digesting the necessary statistics, admit only such a number of students as can find employment, immediately after leaving college. Let us not descend to this level, even when recognising the existence of unemployment and trying to solve the problem. Let us not be ashamed of saying that intellectual illumination, with all the elevating consequences it implies, is the end of all true education and even if we are merely politicians, let us realise, as has often been said, that the uneducated unemployed, especially the half-educated are a greater danger to the state than an educated crowed, in similar circumstances.

Proceeding to a brief examination of a few of the problems of higher education in India, mention may first be made of the problem of educational 'waste' which has been brought to notice in recent years, as a serious defect handicapping all effort. It is curious it should not have met with any adequate treatment at the hands of university authorities, though claiming a little more attention in the lower stages. It is particularly disastrous in our universities,

THE GOVERNMENT COLLEGE STAFF 1936-37.



STANDING *(left to right)* –

Mr. A. M. Rozario (Zoology), Mr. Bhim Sen (English), Mr. Sri Narain Mathur (Chemistry), Prof. Kanhaiya Lal (Botany), Prof. D. N. Sharma (Philosophy and Logic), Prof. R. G. Ojha (Sanskrit), Prof. Raj Kishore (Physics), Mr. Patta Seshadri (Mathematics and English), Mr. K. P. Haldar (Physics and Chemistry), Mr. Chaugan Mal Rathi (Physics).

CHAIRS *(left to right)* –

Prof. S. S. Mathur (English), Prof. K. S. Mankar (Economics), Prof. Hari Prasad (Chemistry, Vice-Principal); Principal P. Seshadri (English) Prof. B. P. Mathur (Mathematics), Prof. Hamidullah Khan Yusufzai (Persian), Prof. K. G. Khan (History)

be to the happiness of human life. If that had been the narrow ideal of education through the ages, the story of man's life and progress on earth should have been entirely different. Tragic as unemployment is, it is too tragic for words to assume that ignorance did good to anybody, or that the higher ends of life could ever be realised by sneering at culture or intellectual life. It was not for nothing that the Hindu sages of the Upanishads proclaimed in constant and no uncertain voice that ignorance was sin. Let us not go back on thousands of years of human history and progress and reverse the classic words of Virgil that "mind moves matter."

If this is tragic, another assumption is equally comic. Vice-Chancellors and heads of colleges, according to some of our critics, should obviously employ themselves in a continuous study of the jobs available and after collecting and digesting the necessary statistics, admit only such a number of students as can find employment, immediately after leaving college. Let us not descend to this level, even when recognising the existence of unemployment and trying to solve the problem. Let us not be ashamed of saying that intellectual illumination, with all the elevating consequences it implies, is the end of all true education and even if we are merely politicians, let us realise, as has often been said, that the uneducated unemployed, especially the half-educated are a greater danger to the state than an educated crowed, in similar circumstances.

Proceeding to a brief examination of a few of the problems of higher education in India, mention may first be made of the problem of educational 'waste' which has been brought to notice in recent years, as a serious defect handicapping all effort. It is curious it should not have met with any adequate treatment at the hands of university authorities, though claiming a little more attention in the lower stages. It is particularly disastrous in our universities,

treatment at the hands of our experts, to reduce to a minimum the variation of standards inevitable in such mass treatment. What is the contribution of our universities to the solution of these problems ? The answer is a regrettable negative. It would be uncharitable to suggest that any loss of faith in examinations, as conducted at present, will mean serious financial loss to several university progress and therefore there is not much anxiety to reform, but it is difficult to escape such a suspicion. Goethe complained that men, like cattle, love to lie in the dirty straw of their old habits, but should not university men at least rise to higher ideals ?

The education of every university student costs to the institutions concerned any thing about rupees two hundred to one thousand a year. It is certainly worth considering whether large sums of money cannot be released for making university education more efficient, by tackling this problem which has evil consequences in many spheres, even other than the economic It would be mere sentimentality to shed tears over any reduction of the total number of university students in this country, even when we improve the quality, prevent avoidable waste and provide for those who are not suitable for admission into universities more attractive facilities than a frustrated university course which has made them perhaps less fit, for at least certain types of employment, as the result of the longer education.

An allied problem, often misunderstood in university circles in India, is the possible increase of efficiency by co-ordination of effort and the utilisation of the extra funds which may thus be made available. The problem is particularly acute in the United Provinces, where as many as five universities function in an area which was catered for by a single high-class university only about two decades back, the University of Agra having, in addition, several post-graduate centres which are attempts at miniature

numbers as about the waste of effort. Let us not forget that all the time there has been great need for raising our standards and realising the ambition of making the products of our universities second to none in the world.

There has been considerable stir all over the civilised world in the last few months, as a result of the enquiry into the value and the efficiency of examinations, conducted by *Sir* Michael Sadler and his colleagues, under the auspices of the Carnegie Foundation. The startling variations in marking and the failure in examinations in many cases, to assess and sift real intellectual worth and ability, have caused heart-searchings among experts, but it is surprising that the Indian universities have not shown any reaction to these findings. The Pandits of the academic world in India seem to continue in their smug satisfaction, unmindful of the revelations which have been made. But the time has really come to take up the matter seriously and find a solution to the anomalies which have been brought to our notice by the report, even making allowance for the exaggeration with which some people have charged the document. A humble begining may perhaps be made, in preventing the final written examination, extending over a few hours, from being taken as the sole test for the award of a diploma, or degree, by giving some credit to work done in the class during the years of preparation and raise the proportion of marks gradually, perhaps up to fifty percent of the total, as universities gain more and more confidence in their teachers. Memory is undoubtedly one of the essential intellectual qualities to be tested by examinations; but it may be asked whether we are paying sufficient attention to other qualities as well in the setting of our question papers.

The large number of candidates in Indian Universities, particularly at the High School and the Intermediate stages, which are still managed by some of our universities, is another complication requiring special diagnosis and

treatment at the hands of our experts, to reduce to a minimum the variation of standards inevitable in such mass treatment. What is the contribution of our universities to the solution of these problems? The answer is a regrettable negative. It would be uncharitable to suggest that any loss of faith in examinations, as conducted at present, will mean serious financial loss to several university progress and therefore there is not much anxiety to reform, but it is difficult to escape such a suspicion. Goethe complained that men, like cattle, love to lie in the dirty straw of their old habits, but should not university men at least rise to higher ideals?

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universities without being independent examining authorities. It is difficult to expect people to agree to schemes of co-ordination which may result in loss of employment to themselves, but the problem should not be insurmountable, if the university authorities collaborated in a serious consideration of the reform and effected it, as gradually as possible, with the least inconvenience to the existing incumbents in office. From what has happened to efforts in this direction in the past, it is however difficult to find any hope of early progress in the matter.

To any one who has travelled in the United States of America, nothing is borne in upon the mind so constantly, as the lavish resources available for university education by large grants by the state, private endowments on a magnificent scale and contributions in the shape of fees from the students, but India is not America and there is therefore great need for drastic efforts at the finding of more money for higher education. We seem to be almost at the end of our tether, as far as financial assistance from the Government is concerned in view of the strenuous concentration necessary for the impending programmes of elementary education, without which the new Constitution has not even a sporting chance of success

Even in such a hurried review of the problems of higher education in India today, room must be found for at least a bare statement of two or three problems of vital interest to the well-being of our universities. The introduction of a democratic element into the constitutions of our universities, with the laudable aim of rousing popular interest in our centres of learning has sometimes raised inconvenient questions of a control, not always guided by a due appreciation of true educational ends or of high academic standards. The creation of suitable traditions in course of time must be awaited, for the right spirit in our lay-men, to look upon the helping of education, more as an opportunity for service than for the exercise of patronage.



SIR SERAJ MAL BAPNA
Prime-Minister, Indore State.

More than any danger to academic life or standards, the present abject dependence of our universities on the legislatures is a source of possible trouble for the future, having already resulted in friction, at least in some parts of India It is conceivable that in times of political excitement, or with certain parties in power which may not be very friendly to higher education, universities may find it difficult to get the necessary funds voted in the annual legislative budget and their very existence may thus be seriously threatened The gradual creation of large permanent endowments, by payments by the state spread over a certain number of years, supplemented by vigorous efforts at getting private benefactions, should enable universities to enjoy the economic independence so essential for their life. Here again, there is not much evidence of effort, not even a clear percepetion of the need

The problem is not less complicated, even in relation to the academic members of the universities themselves, who are also apt to fight about petty university politics involving elections to various bodies, unmindful of the great ends of true learning Here again, let us hope that it will not be long before healthy traditions are created and the serenity of our groves of learning will not be disturbed by undesirable influences.

A recent writer in the *Nineteenth Century* has raised a question relating to the organisation of university teaching about which we may be warned in time. It is matter of gratification for universities in India that research is being increasingly recognised as an integral part of university education and it is being felt that universities exist also for the education of the professors themselves and the advancement of the bounds of knowledge; but let us not commit the mistake of neglecting the ordinary work of teaching under the excuse of being engaged in research. It is often a temptation to avoid having to wear ourselves out in the

service of the young men entrusted to our care, absorbed in the library or in the laboratory, especially as the published results of research are more palpable and easier of obtaining recognitition. The bulk of the students of the universities, we must remember, are of the undergraduate standard and a university will not be fulfilling one of its most important functions, if it did not inspire them to enthusiasm for learning and principles of noble conduct. Let us guard ourselves against the serious danger, already present in some Western Universities, of the professor of mere research who sometimes seems to get gradually disqualified for his work as a teacher with a living voice, by long and concentrated research work. It may seem somewhat cynical, but a writer has said with some truth, that research very often means nothing more than knowing more and more about less and less, the scholar losing all human interest in the world and only burrowing deeper and deeper like a blind mole into the foundations of one little branch of his own subject. As advised by the famous report of Lord Haldane's London University Commission, it is desirable that the undergraduate students should be in touch with at least some of the highest intellectual workers of the university, but it is already being violated at some universities in India, where the younger students only catch a passing glimpse of a drooping, bespectaled professor, said to be a researcher, who thinks it beneath his dignity to take any notice of them. He does not condescend to teach them, nor would he be particularly successful even if he tried, after some years of neglect. There is deterioration in the contact between the generality of students and the most gifted men in our universities. Even at the risk of seeming an obscurantist it seems necessary to utter this warning.

Turning almost to an entirely unconnected aspect of university education, let us not also be beguiled by those specious advocates who would recommend the restriction of opportunities of higher education to women, on the ground

that education for the home is all that they deserve. Despite what Mussolini, and Hitler to a greater extent, have recently been attempting to do in the direction, it is good to recognise that the stress of economic circumstances today seems to justify the ideal of economic independence for woman also, not to speak of the injustice in the denial of equal opportunities for higher education to the two sexes. We have travelled far beyond the Victorian tradition, that a woman had better know only all about the house, while a man may venture to know about a thousand things It is doubtful if everything has been done in our universities to encourage this new angle of vision and to facilitate expansion in this direction. The onward movement in our universities in the next few years must obviously lay special stress on this phase of development.

These by no means exhaust the problems with which we are confronted in the university-world of India. There are various other issues, large and small, which cannot all, for obvious reasons, be discussed in this short address The foundations of our traditional beliefs are being seriously undermined by the onslaught of modern science, but are we doing anything to replace them with a new faith more consonant with modern conditions? Have we succeeded in keeping ourselves sufficiently in touch with the masses, without creating a new class of intellectual snobs who are in no way rooted to their own national life and civilisation? Have we taken note of some of the latest developments in scientific and technological education and been able to introduce them into India? Has the Indianisation of the curricula of studies progressed with sufficient strength? Are we nearer the ideal of imparting instruction through the mother tongue in the universities of our country? Here are fascinating questions suggesting fruitful lines of enquiry and cogitation.

It will, however, perhaps be enough to conclude this review, with the hope that our universities may take at no distant date their due place among the great educational centres of the world and revive, once more, the ancient glories of Taxila and Nalanda which have made India's name imperishable in the annals of man's progress on earth.

HISTORICAL TIT-BITS ABOUT AJMER.

(BY DEWAN BAHADUR HARBILAS SARDA.)

In the reign of Modud the Fourth in succession to Mahmud Ghazni, a confederacy headed by King Visal Deva of Ajmer determined to drive out the Afghans from the Punjab. The Chiefs of Mandor (Modern Jodhpur) and Bhatner (Modern Jaisalmer) and the Chiefs of Tatta and Multan assembled. The armies of *Unterveda* (territory beyond the Jamna) repaired to Visal Deva's standard. All came except the Solanki prince of Anahalwara (Gujrat). Visal Deva proceeded from triumph to triumph and the Punjab was cleared of their enemies. The result of this campaign is recorded in an inscription dated the 9th April 1164 A D. on the Sivalik Pillar of Delhi, known as the Firoz Shah ki Lat, which says that the whole of Aryavarta was cleared of the foreigners and that Aryavarta again became the land of virtue.

The Durgah Khawaja Sahib, which is a place of pilgrimage for Mussalmans is a mausoleum built on the remains of Khwaja Muinuddin Chishti. He is revered throughout India. He was born on a Monday in Sistan in A. H. 536 (1132 A.D.) His father, Khwaja Ghyasuddin Hasan, migrated to Khorasan and died in Nishapur in 551 A.H. Khwaja Muinuddin came to Ajmer on 10 Muharum 561 A.H., and died on the 6th, Rajab 633 A.H. at the age



DIWAN BAHADUR HARBILAS SARDA

of 97 at Ajmer. He lived for 72 years in Ajmer. He married the daughter of Sayed Wajihuddin Muhammad Mashedy in 626 A.H. when he was 90 years old. He had three sons, Khwaja Abu Sayed, Khwaja Fakhruddin, Khwaja Hassanuddin and a daughter, named Bibi Hafiza Jammal.

Qutbuddin Aibak, the Viceroy of the Sultan of Ghor, appointed Sayed Husain, Governor of the fort of Ajmer in 1195 A D. In 1211 A.D. the Rajputs stormed the fort and killed Sayed Husain. Qutbuddin came from Delhi and took Ajmer again the following year.

In 1455 A D. Sultan Mahmud Khilji of Malwa attacked Ajmer and besieged Taragarh. Raja Ganga Dhar Rai came out of the fort and attacked the Sultan's forces on four successive days On the fourth day the Raja was killed, and the Rajputs retired in confusion to the fort. The Malwa forces mixed with the Rajputs, in the confusion entered the fort and took possession of it. He appointed Khwaja Naimat Ullah as Governor of Taragarh with the title of Seif Khan.

In 1482 A D. Mallu Khan was Governor of Ajmer. He had been appointed Governor by the Sultan of Mandu. He built Malusar, the well reservior which still exists at a little distance from the Usri-gate.

In 1562 A.D. Akbar was in Ajmer and sent Sharaff-Uddin Husain, Governor of Ajmer to attack Merta, where the famous Rajput hero, Jaimal, was Governor.

remained in Ajmer for 3 years, less 5 days. During this time he visited the Durgah Khwaja Sahib 9 times, Pushkar 15 times and the Chashma Valley 38 times.

Emperor Shah Jahan built five marble pavilions or pleasure houses on the embankment of the Anasagar lake in 1637 A D. He also built a marble Turkish bath. The bath was later *converted into the office of the Commissioner of Ajmer* and the two southern most pavilions into the Commissioner's residence. The nothernmost pavilion of which the only remains now are a marble arch, was used as the house of the Civil Surgeon of Ajmer. The two pavilions which are still in a perfect state of preservation were used, one as the Commissioner's Court House and the other as the Municipal Office. The pavilions occupied by the Commissioner, and those used as his Court House and the Bath used as his office and that used by the Civil Surgeon were ordered to be vacated and restored by Lord Curzon, Viceroy of India when he visited Ajmer.

"*Char Chaman Chatra*—A history of India written after Aurangzeb's time, says .—In the province of Ajmer there are *7905* villages and the revenue of Ajmer is *70* crore dam.

The battle of Ajmer between Dara Shikoh and Aurangzeb which finally decided the fate of Dara, took place on the twelfth and thirteenth March 1659 A.D.

An inscription in the temple of Brahmaji dated Maha Sud 5th Sambat 1776 (1719 A D.) says:—"During the reign of Maharaja Sawai Jai Singh of Jaipur who was Governor of Ajmer at the time, Bai Phundi mother of Shimbu Ram son of Krishna Ram and grandson of Joshi Jiwa Ram, grand daughter of Purohit Pitambar Ganga Ram, daughter of Purohit Girdhar Das repaired the temple of Brahmaji in Pushkar.

In 1769 A.D. Santoji the Marhatta Governor of Ajmer laid out a garden at Ajmer and by it a bazar, called Santpura, and presented the garden to Dargah Khwaja Sahib. The garden came to be known as Chishti Chaman. It is now used as a Sarai and brings the Durgah a large annual income.

Shivaji Nana became Governor of Ajmer in 1791 A.D. He laid out the present Naya Bazar, now the principal street in Ajmer, in 1797 A.D.

Mr. Samson and Mr. Louis were the only two Europeans who held the office of Governor of Ajmer under the Marhattas in 1801 A.D.

When Sindhia ceded Ajmer to the English, General Octerlony entitled Nasir-u-daula, who was British Resident at Delhi sent Colonel Dixon to take possession of Ajmer. Col. Dixon came on 29th June 1818, took possession of Ajmer from Sindhia's Governor, Bapu Rao. Bapu Garh hill on the Anasagar is called after this Governor Bapu Rao. The English established a cantonment between the villages of Beer and Nadla on 2o November 1818, and called it Nasirabad after General Octerlony who bore the title of Nasir-u-daula.

Out of the five marble pavilions of Anasagar lake, the two southern most once were fitted as a house for the first English superintendent of Ajmer, Mr. Wilder in 1818. It was in this house that Colonel James Tod, the great historian of Rajputana, breakfasted with Mr. Wilder on the 2nd December 1818, and discussed how best to restore the prosperity of Ajmer.

Bishop Heber, who came to Ajmer on the 7 February 1825, says in his Journal that "Puskar is renowned for its gardens and vineyards." The grapes of Pushkar, he says, are by far the best and the largest in India and are equal to those of Shiraz (Persia).

The well-known Rangji temple in Pushkar was built in 1845 A D. Govind Rao, the Marhatta Governor of Ajmer built Indra and Chandra Ghats at Pushkar.

The town of Beawar was founded in 1835 A.D. by Col. Dixon. Todgarh was originally, village Parsawada. Col. Tod built a fort there and people began to call it Todgarh.

It may be interesting to people that in 1870 A.D. only ten Europeans lived in Ajmer. They were:—Mr. L. S. Saunders, Commissioner, Major Repton, Dy. Commissioner; Colonel Blair, Commanding Officer, Merwara Battalion; Mr. Jenkyns, Police Superintendent; Dr. Murray, Civil Surgeon; Mr. Nathal, Executive Engineer; Mr. E.F. Golding, Principal, Government College, and the two Scottish Missionaries, Mr. Gray and Dr. Husband. Mr. E.F. Harris (Anglo Indian) was Head Master of the Government College, Ajmer.

The following officers were Superintendents of Ajmer under the East India Company from 1818 A.D. to 1857 A.D.

Col. Nixon	.... from	9 July 1818	to	17 July 1818.
Mr. Wilder	.... „	18 July 1818	„	15 Dec. 1824.
Mr. Middleton	.... „	22 April 1825	„	11 Oct. 1827.
Mr. Cavendish	.... „	24 Oct. 1827	„	12 Oct. 1831.
Mr. Moore	.... „	28 Nov. 1831	„	22 July 1832.
Major Alexander Speirs	„	2 July 1832	„	6 April 1834.
Mr. Edmonstone	.... „	17 April 1834	„	30 June 1836.
Col. Alves	.... „	1 July 1836	„	25 July 1837.
Col. Sutherland	.... „	26 July 1837	„	17 Feb. 1842.
Col. Dixon	.... from	Feb. 1842	to	1857.



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SHELLEY'S PHILOSOPHY OF LOVE.

TRANSLATED INTO SANSKRIT

(BY DEWAN BAHADUR K. L. PAONASKAR, C.I.E.)

The Text:

The fountains mingle with the river
    And the rivers with the Ocean,
The winds of Heaven mix for ever
    With a sweet emotion;
Nothing in the world is single;
    All things by a law divine
In one spirit meet and mingle.
    Why not I with thine?

See the mountains kiss high Heaven
    And the waves clasp one another;
No sister-flower would be forgiven
    If it disdained its brother;
And the sun light clasps the earth
    And the moonbeams kiss the sea:
What is all this sweet work worth
    If thou kiss not me?

The Translation:

—प्रणयमीमांसा—

नद्यां विशंति सततं सखि निर्झरिण्यः
    नद्यस्तु यांति सरितां पतिषु प्रसिद्धम् ॥
मिश्रीभवंति गगने विविधाः समीराः
    दृष्टं न किं प्रतिदिनं सुतनु ! त्वया तत् ॥१॥
अद्वंद्वमत्र खलु वस्तु न किंचिदस्ति
    मन्ये कृतोऽयमथवा नियमो विधात्रा ॥
सर्वेऽपि संतु परिरभ्य परस्परं तत्
    आश्चर्यमद्य न मया यदि सेव्यसे त्वम् ॥२॥

चुंबंति तुंगगगनं परितो महीध्राः
    आलिंग्य संति च मिथः प्रतनूर्मयस्ताः ॥
पुष्पेषु तेषु मकरंदभृतां प्रियेषु
    सौहार्दमस्ति न कदापि न शंकनीयम् ॥३॥
चुंबंति सूर्यकिरणा अधरं धरायाः
    चंद्रोपि चुंबतितरां जलमंबुराशेः ॥
त्वं चुंबसे न यदि मां रभसैव बाले
    व्यर्थोऽयमद्य सुविधिः परिचुंबनस्य ॥४॥

SOME IMPRESSIONS OF CAMBRIDGE.

(By Mr. B. L. Rawat M. Sc.)

On my arrival in Cambridge—which I had been very eagerly looking forward to—I had to disallusion myself of many things I had associated with the people of this land by my impression of London, where I had stayed for the first fifteen days of my arrival in England.

The first thing that surprised me was the number of cycles here. I had arrived at lunch time and I was amazed to see the army of cycles in use on the roads The basket on the cycles was another astonishing thing. When I first saw it on a cycle, I thought their owners to be bakers or dairy-men. But I soon discovered my mistake when I saw, to my very pleasent surprise Maharaj Nagendra Singh, our ex-student, coming down the street on a bike with this basket. Everybody here uses a second-hand cycle. It is very seldom that one comes across an undergraduate with a new cycle. I had wanted to purchase a new machine, but I was advised and now I think correctly too, to purchase a second-hand cycle. I am glad I acted on it, as it is hardly worth-while to purchase a new cycle, not for a University student at any rate. Another advice I do not regret to have taken, was never to leave a cycle unlocked. During term-time one is liable to lose it. Anybody in hurry and without a cycle rides off on the first cycle he can get hold of and leaves it at the place of his destination at the service of anyone who cares to use it. A German friend of mine always made fun of me for locking my cycle, but, to his cost, he now knows where wisdom lay. I have dealt quite at length on cycles because, it seems to me that the cycles are inseparable from Cambridge and its life. Right from the Professor down to the Assistant, all use the cycle and I think Cambridge will be the poorer without its horde of cyclists.



PROF K. S MANKAR, M A.,
LL., A.I.R.O.
Games Secretary
and
District Scout's Commissioner.



RAI SAHIB PT. BHAV DUTTA KUDUL SHASTRI
[Rtd. Professor of Sanskrit.]

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The first thing that surprised me was the number of cycles here. I had arrived at lunch time and I was amazed to see the army of cycles in use on the roads. The basket on the cycles was another astonishing thing. When I first saw it on a cycle, I thought their owners to be bakers or dairy-men. But I soon discovered my mistake when I saw, to my very pleasent surprise Maharaj Nagendra Singh, our ex-student, coming down the street on a bike with this basket. Everybody here uses a second-hand cycle. It is very seldom that one comes across an undergraduate with a new cycle. I had wanted to purchase a new machine, but I was advised and now I think correctly too, to purchase a second-hand cycle. I am glad I acted on it, as it is hardly worth-while to purchase a new cycle, not for a University student at any rate. Another advice I do not regret to have taken, was never to leave a cycle unlocked. During term-time one is liable to lose it. Anybody in hurry and without a cycle rides off on the first cycle he can get hold of and leaves it at the place of his destination at the service of anyone who cares to use it. A German friend of mine always made fun of me for locking my cycle, but, to his cost, he now knows where wisdom lay. I have dealt quite at length on cycles because, it seems to me that the cycles are inseparable from Cambridge and its life. Right from the Professor down to the Assistant, all use the cycle and I think Cambridge will be the poorer without its horde of cyclists.

Another thing that struck me was the narrow roads. It will be no exaggeration to say that at some places the streets is hardly broader than twenty feet. The narrow roads and the consequent congestion of traffic is not a little responsible for the boast so often made, that a Cambridge cyclist can hold his own against anybody, anywhere. Why the roads were and at some places still are poorly lighted one cannot understand. It may be of interest to know that Cambridge still possess gas light, when even in town like Jaipur, gas light has been entirely replaced by electricity. Some of the University 'digs', fortunately not many, also have gas lights. A student from Ceylon, who is living in such a 'dig', told me that he had to get used to the hissing sound before he could concentrate on his work.

Then, of course, one has to adapt oneself to the rules and regulations of the University. The University is very strict in maintaining discipline, though, I daresay, the severity seems to have declined as the story, that Milton was once birched in the Hall of Christ College, suggests. No member of the University (below the age of 27) can go about the town after dusk, without wearing cap and gown. The Proctor, who sees that there rules are obeyed, goes on his nightly rounds about the town with his two 'Bulls' who by their very gait and dress hardly fail to remind one of George Arliss's film 'His Lordship'. A walk behind the Proctor and his 'Bulls' is very enlightening and, I must say, amusing too. On one occasion a 'Bull' gave chase to an undergrad, who appeared to be without his cap. The 'Bull' handed his top-hat to the other 'Bull' and run after the student round, and round a building. During this time the 'undergrad' took the cap out of his pocket and put it on. When he was ultimately caught by the neck and brought before the Proctor waiting for him, with all civility and courtesy he took off his cap and wished him. Similarly, one day a large body of students was waiting at the Proctor's having received

the Proctoral summons, instead of having their lunch (it was 1 P. M.). Half an hour afterwards they discovered, to their great discomfiture, that they were the victims of the hoax of an 'undergrad' who to this day, remains unknown. Notwithstanding all this, one cannot fail to notice the rigorous maintenance of discipline. In the post-War period two former sub-marine officers who had seen action in the North Sea during the war had to submit to these and other regulations. At present a Lt-Colonel up here, has to obey the same rules along with the undergraduates. Whenever a fine is imposed on anybody for the imfringement of rules, it is quietly paid, there is no question, whatever, of putting forth an excuse.

But it is not only in such things that I found a difference from our Indian conditions. The term, unlike in India, is kept, not by attending a definite percentage of lectures, but by sleeping the required number of nights in one's 'digs' or college, wherever one resides. In spite of this the attendance at lectures could not be more satisfactory. At 9 A. M., when most of the lectures begin, it is not unusual to find students running to be in time for the lecture. To some of the Honours lectures that I have been attending, I have very seldom found a student coming late. A late-comer prefers remaining outside the class-room to coming in and disturbing the whole class. Another thing worth noting is the continuous 8—10 weeks of work during term time (excepting Sundays). There is no interruption of work during term time by a short holiday or two in the week.

I must here remark on another important feature of the student life. Every student is required to dine a certain number of days in a week, usually five, in the College Hall, for the remaining days he can 'sign off.' This system promotes corporate life among students not otherwise possible. We can certainly adopt this system in our college hostels with great advantage.





I need hardly touch upon the elocutionary activities of the University Union which has a grand building of its own. We in India know the brilliant achievements of its past Presidents, of other bright speakers in the Mother of Parliaments. But I did not know of its other activities. The Union has its own Baths, Reading Room, Library, Dining Room and Squash Courts. I may mention, even though it be a very trifling thing, about the orderliness of silence, that prevails in the Union building which is entirely in the charge of students.

Sports and athletics, as is well known, play a large part in the activities of the University. We all have heard of the famous Cambridge-Oxford boat race, which is an event of the year. There is great enthusiasm even on the Inter-Collegiate Annual boat race day. It is an experience to watch enthusiasts (some old men) running along the bank of the river on cycles or horse-back) with their college boat encouraging the crew at the top of their voice. The tennis tournaments take place during the third term when all the courts at Fenner's are full. But, I daresay, any of us coming here for the first time would miss the Umpire and his chair at these matches. In spite of this, the matches are finished without any dispute and the result quietly communicated to the Captain in the pavilion. Here, as elsewhere, the decision of the man-in-charge is never questioned.

I have not mentioned anything about the striking facilities that exist here for all branches of learning. Cambridge is so famous for it that all such conveniences are taken for granted, as part and parcel of the University. Its marvellously equipped laboratories, its inspiring, world-famous and yet so unassuming, and kind scientists and men of letters, its huge library, to mention only a few, are some of its outstanding features. Who would not then miss these blessings after going away from here. It is not surprising

that old Cambridge men scatterred all over the globe, pay their *alma mater* periodical visits to refresh their subjects and revive their enthusiasm.

But these alone do not complete the charms of Cambridge, There is hardly any hobby worth the name for which there is no club or society. A student coming here will find the fullest possible scope for the exercise of his mental and physical abilities. No wonder that a student who takes advantage of all the existing facilities goes back with a widened outlook on life.

To a common mind, however, certain features of Cambridge remain enigmatic indeed. Why the women students cannot become members of the University, why everybody about the town is hatless, why there is a 'carefully nurtured antagonism against Oxford, why a student attains seniority at 27, are some of the peculiarities hard to explain.

One cannot close the account without saying a few words about the Cambridge 'undergrad'. He is a remarkable fellow who with his independence and straight-forwardness cannot fail to impress any body. None can beat him for all his boisterousness. His activities on the Armistice Day have to be seem to be believed. But once he has graduated and comes back for his post-graduate work, you will hardly find a more serious scholar. His informality of dress, which consists of greys, Jacket, a pullover and the college tie, marks that dignified sartorial nonchalance which is so appropriate to a university student. But when he dresses, as he does on occasions, he is immaculate

I must in the end say that Cambridge is a grand place. It affords unique opportunities to serious students to develop their talents and others to broaden their outlook. No wonder attempts have been made all over the world to raise such a centre of learning which has produced great men in all walks of life.

A Family of Old Boys from Udaipur



Mr. Fateh Lal Mehta



Mr. Devi Lal Mehta



Mr. K. L. Mehta, M.A., I.C.S.



Mr. Gopal Lal Mehta

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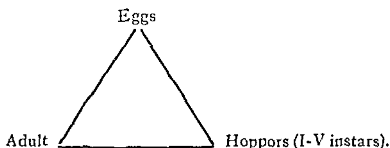
cage of dimensions about 9″×9″×9″ we place a single young hopper, it becomes green (solitary-phase) after some days. On the other hand, two or more hoppers in the same cage become black

The proportion of the cage dimensions to the number of hoppers should be such that the hoppers should jostle against one another and thus disturb each other. By suitably altering this proportion, all grades between green and black hoppers can be produced. Now, this appears almost like magic, but it is nevertheless true. The governing factor, so far analysed, is the *density of population.* The true solution of the phases will, however be probably found in the study of the chemistry of the body pigments; this has not yet been attempted.

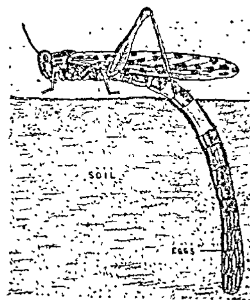
SWARMING. Now, it is these solitary phase locusts living at present in Mekran which, in the successful years of rapid multiplication, give rise to the swarms that cause their depredations in the fertile plains of Hindustan. Between Rajputana and Mekran there is an annual exchange of solitary locusts which spend the winter in Rajputana and the summer in Mekran. During this migration, the locusts do not fly in swarms; each individual flies independently. The true and permanent, or perhaps semi-permanent, breeding place is Mekran. How many of the readers know that last year a new locust cycle would have started. had only rainfall been received at the proper time. It was noticed on the 12th of July at Pasni that the locust population, which in the previous week fluctuated between 50 and 500 locusts per square mile, had suddenly shot up to 5,000, and very soon (beginning of August) this figure reached 48,000 after which there was a gradual fall. Reports of this sudden increase were received from Locust Outposts all over Mekran and Rajputana at about the same time. Evidence showed that a locust invasion had occured, probably from Iran. (It may be

mentioned that, like Mekran, the costal regions of Iran, Southern Arabia and East Africa are also the probable permanent breeding grounds of the Desert Locust, but in the absence of actual observations in these regions, emphatic opinion has to be deferred for the time being). This invasion proceeded from West to East. If only good rains had been received in Mekran, at that time of the invasion, a new locust cycle would almost certainly have been inaugurated.

LIFE HISTORY.—Three developmental stages may be distinguished in the life of the locust as follows:—



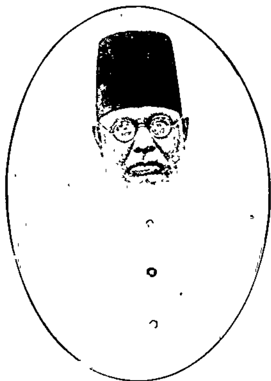
The male and female pair (under experimental conditions a female can produce young ones without pairing with a male) and the latter lays eggs about 4 inches deep in the soil (Fig. 2). At each laying, there are about 80 eggs and a female lays on the average about 4 times, thus laying about 300 eggs in all. I have seen a locust lay 11 times, with a total of 800 eggs. The eggs hatch after a time (varying from a fortnight in summer to a month or more in winter, depending on temperature and soil moisture) and produce the



(Fig 2)



PROF. D. N. SHARMA, M.A., LL.B.
President, College Union.



PROF. HAMIDULLAH KHAN YUSUFZAI
Maulvi Fazil,
Superintendent College Hostels.

would be extremely difficult, goes without saying, and the reader may pity those who will have to tour unremittingly in these God-forsaken areas* in order to rid India of this pest. Let him know that even to-day, a small band of workers is living in the middle of a desert, trying to study this pest and to find out a solution of its control.

Explanation of Figures.

Fig 1. Map of Southern Baluchistan showing locust Laboratories (□), and Outposts (○), of the Imperial Council of Agricultural Research.

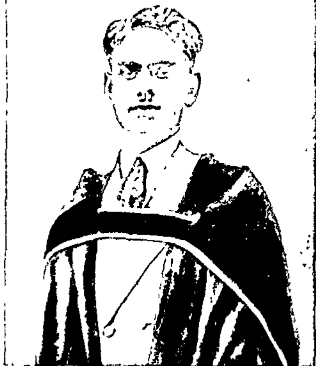
Fig. 2. A female locust laying eggs. Reduced to about ½ its natural size.

KHUSRAU KHAN THE PARWARI SULTAN OF DELHI.

(BY PROF. KARAM GHANI KHAN M.A., L.T.)

History affords numerous illustrations of individuals, who, in spite of their obscure origin, rose to the highest pinnacle of power, but the story of Khusrau Khan Parwari has a lesson of its own. It is the story of a man who in 1320 A. D. secured the throne of Delhi through the back-stairs of treason and intrigue, but, who, for want of qualities of statesmanship, failed to retain in his grasp the sceptre which he had been able to snatch from feeble hands Napoleon once said of Matternich that he 'mistook intrigue for statesmanship'. The same may be said, with greater precision, about Khusrau Khan Parwari. The real difficulty in the politics of Medieval India was not how to acquire power, but how to retain it. Plots, intrigues, conspiracies, murders and assassinations were the essential ingredients of the politics of medieval times, and we find in Khusrau Khan Parwari's rise to power the working of all these elements in a very lucid way.

*"Thou showest me the road to Mekran but what a difference there is between an order and its execution? I will never enter this country, as its name alone terrifies me".—From *The Lament of Sinan-ibn-Sclama"* quoted in major Sykes. '*Ten thousands miles in Persia.*'



Mr. Kishan Dayal Bhargava, M.A.

[Stood first in the Agra University at the B.A. Examination in 1932.]



Maharaj Nagendra Singh, B.A.

[Stood first in the Agra University at the B.A Examination in 1934.]

There is one thing in this story which cannot fail to attract our attention. It is the way in which the contemporary Muslim chroniclers have expressed their grief and horror at the atrocities of Khusrau Khan. All the vocabulary at their command seems to have been used in pouring abuse, ridicule, and scorn on the head of Khusrau Khan. Things speakable and unspeakable have been said or insinuated, and charges under all imaginable heads have been brought against him. That he was low-born, few will dispute, but, references to the origin of a man with a view to bringing him down in public estimation, are unwarranted according to the laws of Shariat. That he was guilty of a series of crimes no one will deny, but the harshness of the judgement and the severity of the sentence on Khusrau Khan are inexplicable, when there is a tendency at the same time to condone the ingratitude of Alauddin Khilji and the shamelessness of Qutbuddin Mubarak.

The real name of Khusrau Khan was Hasan. He was a native of Gujrat. In the reign of Alauddin Khilji during the the sack of Malwa he fell into the hands of the muslims and was converted to Islam. He was brought up by Malik Shadi an army officer and nobleman of great influence. Barani calls him a *Barao Bacha*, and *Baraon* means a dustman. Kincaid and Parasnis have accepted this meaning and have called him a scavenger. Literally the term *Parwari* means a dweller without walls and is obviously applied to an out-caste. Briggs, the pedantic translator of Farishta, describes a *parwari* as 'a Hindu out-caste who eats flesh of all kinds, and is deemed so unclean as not to be admitted to build a house within the town'. *Parwar* has also been read as *Parmar* by some historians. *Par-mar* may mean a bird-killer, a man allied in profession to a sweeper.

The meteoric rise of Khusrav Khan can be easily understood if we refer briefly to the political condition of the Sultanate of Delhi. The slave dynasty that had been

dominating the politics of Hindustan since 1206 A. D. had come to an ignominous end in 1290, when the sceptre had passed into the hands of a veteran warrior Malik Firoz, an old man of seventy, better known to history as Sultan Jelaluddin Khilji. After a brief reign of seven years the old Sultan was treacherously assassinated by his own nephew who usurped the throne as Sultan Alauddin Khilji and left no trace of the descendants of his benefactor Sultan Alauddin Khilji was a strong and vigorous sovereign, a most capable military despot of medieval India. Towards the close of his reign this man of 'iron and blood' was generally in bad health. His wife and adult sons were completely indifferent to his ailments, and he was compelled to look upon Malik Kafur as his sole friend and well-wisher. Malik Kafur, a Gujerati, turned to his advantage the bitterness that existed in the mind of Sultan Alauddin against his family. He secured from the dying monarch orders for the expulsion of the Queen from the palace and the imprisonment of Khizr Khan, Shadi Khan, and Mubarak Khan, the adult sons of Alauddin. Thus when the Sultan died, Malik Kafur was free to assume the Regency of the State in the name of Shahabuddin Omar a child of five. Khizr Khan and Shadi Khan were blinded and a similar fate might have overtken Mubarak Khan, but the undignified behaviour of Malik Kafur and his harshness towards the attendants of the palace, brought about his end before any harm could be done to Mubarak. After the assassination of Malik Kafur, Mubarak was proclaimed King of Delhi as Sultan Qutbuddin Mubarak Shah Khilji.

It was in the reign of Mubarak Shah that Khusrau Khan began to rise rapidly to power. The territory of Gujerat was giving trouble to the new monarch, who had to take counsel with the nobles acquainted with its politics. At first Aniulmulk Multani was deputed to quell the disturbances, and then the choice fell on Zafar Khan, the father-in-law of

the Sultan. But Hisamuddin, a maternal relation of Khusrau Khan, poisoned the mind of the Sultan against Zafar Khan, who was recalled, disgraced and put to death. Hisamuddin was now sent to Gujerat, and his place at Delhi was taken up by Khusrau Khan. The command of the well-trained armies of the days of Malik Kafur and Malik Shadi was handed over to him and he became the firstman in the state.

Shortly afterwards, Khusrau Khan was sent to the Deccan, in supreme command of the Maabar expedition, where in the midst of a triumphant campaign he began to think of establishing himself as an independent ruler of the Ma'abar It is also probable that the veteran warriors of the days of Alauddin Khilji did not like to work under Khusrau Khan, and invented the story of his treasonable designs with a view to compass his downfall. On the reports of Malik Talega, Malik Timur and Malik Gul Afghan, Khusrau Khan was recalled, but he succeeded in clearing his own position, and turning the tables upon his accusers. who were publicly disgraced.

It was now clear to those, who were envious of the ever-growing influence of Khusrau Khan, that, any wild talk against the royal favourite, was sure to bring down dire consequences on their own heads. Khusrau Khan's ascendancy was now complete. Some of the nobles who had complaints against the high-handedness of the Sultan, willingly joined his party in the hope that his unbridled ambition would, some day, urge him on to intrigues against his patron. Khusrau Khan now became a constant companion of the Sultan, who had recklessly abandoned himself to debauchery. He asked the Sultan to grant him permission to enlist soldiers in his service from amongst his own relations and adherents of Gujerat. The Sultan could see nothing wrong in such a reasonable request, and the necessary permission was given.

He now suggested to the Sultan that, as he had to stay almost every day at the royal palace, till late at night, he had apprehensions, that those who were jealous of his influence, would make an attempt on his life, in the darkness of the night. It was, therefore, not only desirable, but necessary, that he should be permitted to bring in his own men to the palace gates, so that they might accompany him on his return journey to his house, and act as his body-guard. The infatuated Sultan fell in with this proposal also.

The partisans of Khusrau now began to conspire and act with impunity. Qazi Ziauddin surnamed Qazi Khan, a former tutor of the Sultan, was Vakil-e-Dar or the Gate Keeper of the Royal palace. He brought the wild talks of the conspirators to the notice of the Sultan. But the fool, instead of taking the necessary precautions, informed Khusrau Khan of all that the Qazi had said to him. The eyes of the wily Khusrau were wet with tears, and he said that he had reasons to fear, that the excessive enjoyment of royal favours, would one day, send him to the scaffold, for he was now having enemies from the most unexpected quarters. The Sultan's confidence in the loyalty of his favourite remained unshaken, but Khusrau Khan began to feel, that the time had come, when he should act, with vigour and decision. Any further delay, he thought, would be fatal to his own interests.

The royal palace, during the night following the one in which the Sultan had communicated, to Khusrau, the information, which he had received from Qazi Khan, was the scene of a ghastly tragedy, in which the indiscreet Sultan lost his life. The Parwaris entered the royal palace, killed Qazi Khan, overcame the palace guards, and broke into the royal apartments. The Sultan wanted to flee for safety, but Khusrau Khan held him by the hair till the assassins arrived, and chopped off his head. All the



Mr. D. H Vakil

RAJPUTANA INTER-COLLEGE TOURNAMENT 1932

The Captain of the Govt. College Hockey Eleven (Mr. Onkar Nath Kakkar), receiving the Hockey Championship Cup on our victory in the finals of the Rajputana Inter Collegiate Hocke Tournament held at Jodhpur in October 1932 The College team had won the Champions trophy for three years in succession

male members of the family of Qutbuddin were slaughtered and the women of the royal palace distributed among the Parwaris. The nemesis of the treachery of Alauddin overtook his own family, and no one was left alive, from amongst his descendants, to tell this tale of woe It was the vengeance of Heaven for the foul murder of Jelaluddin !

Obviously there was nothing out-of the-way in this record of the misdeeds of Khusrau Khan. His ingratitude was not of a baser type than that of Sultan Alauddin Khilji, nor were his morals of a lower standard than those of Sultan Qutbuddin Mubarak. To wipe off all traces of the fallen royal house was a matter of urgent necessity in the politics of medieval India, and Khusrau Khan was not the only sinner in this respect. The assumption of royal powers was not at all difficult, as the nobles, who could have objected, were either frightened into submission, or silenced through lavish gifts.

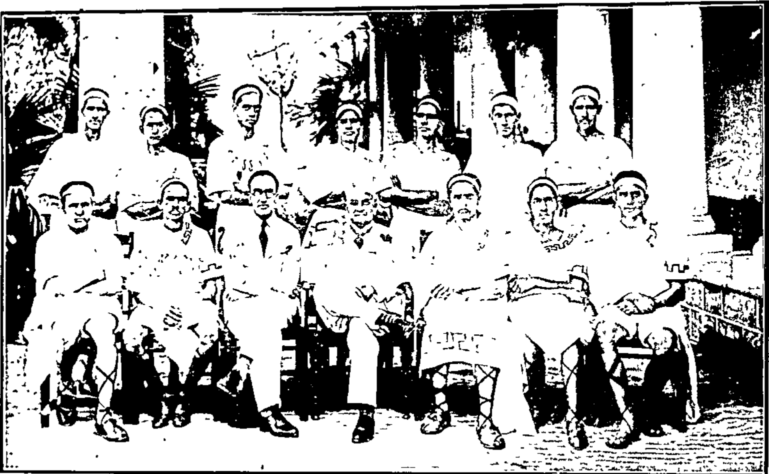
The story of his reign, which lasted a little over four months, is a record of crimes and misdeeds. He has been accused of aiming at the revival of Hindu supremacy in India and of replacing Islam by Hinduism. Barani asserts that Islam was treated with contempt, the slaughter of cows was forbidden, and the Quran was used as a seat for the idols that were placed in mosques. Muslims were deprived of their property, and high posts were given to the Hindus. The 'unclean Parwari' collected around him a number of Parwaris from Gujrat and wanted to show something like a combination of tact and firmness. On the one hand, he was anxious to conciliate the nobles by distributing wealth freely among them, and, on the other, he was appealing to the imagination of the Hindu population by throwing open to them the high offices of State.

The contemporary chroniclers have drawn up a very long list of the sins and crimes of the Parwari Sultan. The

details, though sickening, are not completely at variance with those of his immediate predecessors on the throne of Delhi, but his most unpardonable sin seems to be that he was an Indian He had outwitted the Turkish nobility, and had shown to them that in the realization of his ambition he could be as unscrupulous as any of them. Their Turkish blood was up, when they were forced to lick the dust before him *In the field of intrigue he was irresistible, and in* the race for power, he had beaten them all hollow. They writhed in the agony of their humiliations and worked and prayed for their speedy deliverance from the disgrace of being governed by an Indian. They used all the weapons at their command and indulged in ceaseless propaganda against him. They knew how to excite the feelings of their co-religionists. They referred to his low birth, although they were aware that such references were contrary to the message of equality preached and practised by the prophet of Arabia They brought the charge of ruining the honour of muslim women with the sole object of rousing the passions of all respectable persons The story of Dewal Rani's disgrace was a pure invention, because, according to Amir Khusrau, she had been put to death by Qatbuddin along with her husband Khizr Khan. The charge of the desecration of mosques, by placing idols in them, is on the face of it absurd. The idea of Khusrau Khan's reconversion to Hinduism is most irrational and far-fetched. By entering the fold of Hinduism Khusrau could have again become only a member of the Depressed Classes. Khusrau Khan's frantic efforts to conciliate them failed, because the *differences were psychological not logical. Their submission* to Ghazi Malik also shows, that they were willing to have even a half-caste Turk, as their Sultan, in preference to an Indian.

The rest of the story is soon told. Among the nobles of Delhi who had submitted to his authority, Khusrau Khan

THE SCENE FROM JULIUS CAESAR



The members of the College A. D. C. staged a scene from "Julius Caesar" as one of the items of the Variety Show organised to celebrate Their Majesties' Silver Jubilee on May 9th, 1935.

Above is the *dramatis personae* with Prof. S. S. Mathur (President) and Principal P. Seshadri in the centre.

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THE GIBSON CUP HOCKEY TOURNAMENT 1929.



The Final of the Gibson Cup Hockey Tournament was played between the Mayo College, ending in the victory of the latter (black and white shirts.)

Seated *(left to right, Chairs)*—H. H. Maharaja of Jaipur, Mr. N. Gosh, Mr. D. N. Sharma, Mr. A. A. Ritchie, Mr. E. C. Gibson I.C.S. *(Commissioner)*, Mr. Mohd. Ismail Khan, Mr. Raghunandan Singh, Mr. K. S. Mankar *(Secretary.)*

trade unions, school etc. Parties carry on big activities to educate the electorate and to rouse many people who might otherwise fall into political lethargy. Without parties, therefore, democratic government is not only undesirable but also impossible.

SOME ASPECTS OF AKBAR'S RELIGIOUS POLICY

(BY KISHAN DAYAL BHARGAVA M. A., EX-STUDENT.)

The religious policy of Akbar the Great has been often misunderstood. The views expressed on it by scholars of Indian History are so divergent that it is difficult for a student of History to form a correct opinion on the subject, which constitutes the best title to Akbar's greatness. It is futile to understand Akbar's broadness of vision, if we view his religious policy as an isolated phenomenon in medieval Indian History. In fact, to appreciate it fully, we must have some idea of the age in which he lived.

The sixteenth century in India was an age of religious doubt. The whole religious atmosphere was quivering with electricity. Two definite currents of thought, the cult of Bhakti, and the doctrines of Sufi-ism, were both tending towards the same end. The doctrines of Kabir, Nanak and Chaitanya were a great formative force, and their names will always stand as beacon-lights to guide frail humanity. They all stressed the idea of oneness of God. This was not a new departure from old traditions, as Hunter and other European writers have assumed. The oneness of God is a conception emphasised from time immemorial by a long line of Hindu thinkers and preachers. The idea was definitely emphasised by Sri Krishna in the Bhagwad-Gita, the Bible of all Bhakti cults. Though it is true that the idea of oneness of God was there, it was emphasised with greater force when the Hindus came into contact with Muslims. As Sir Jadunath Sarkar

THE COLLEGE AMATEUR DRAMATIC CLUB 1934.

(The A. P. C. staged "BHARAT RAMNI" on the 4th and 5th October with much distinction. The photograph shows the *dramatis personae* with other members of the Club.)



Standing *(left to right)*—Messers Ganesh Lal, Joy Wood, Brij Bihari Lal, Alfred David, Shah Noor Khan, Ausaf Ali, Bhagwati Prasad, Ram Swaroop, Jitendra Singh, Charles Shore

Chairs .. .. Messrs Parmeshwar Lal, Assadullah Khan, Y. V. Bapat, Rama Kant Kaushik, S. S. Mathur *(President)*, P. Seshadri *(Principal)*, Panna Lal Mehsani, D. V. Shivahare *(Secretary)*, P. V. Desai, Manoranjan Prasad, Brijendra Narain, Bal Sarup, Uma Shankar

Ground .. .. Messrs A. M. David, Shiv Sarup Mathur, B. B. Chatterjee, Raj Kishen

points out "The example of Muslim society acted as a solvent on Hindu prejudices."

Besides the idea of oneness of God, the doctrine of Bhakti or devotion to one Supreme Being, and the attainment of salvation through the medium of a *guru* or spiritual preceptor, have their counterparts in the Sufic doctrines of love or devotion to one God, and Salvation through the *pir* (spiritual preceptor).

It is clear, then, that the age in which Akbar lived saw a happy blending of Hindu and Muslim ideas. Akbar's keen and penetrating intellect was not slow to observe it, and he attempted to found his empire based on the good-will of all sections of the population. He was the apostle of Hindu Muslim unity and the debates in the Ibadat-khana (Hall of worship) were intended to remove suspicions and clear misunderstandings between the followers of rival creeds. It was a sort of debating-society where professors of different creeds met on equal footing, and discussed religious questions in order to appreciate each other's creed better. Akbar's was a magnificent conception, the grandeur of which his contemporaries failed to understand, and to which even posterity has hardly done full justice. Mr Vincent Smith has given us a "highly distorted picture" of the first national monarch of Hindustan, and he has miserably failed to understand Akbar's religious policy. His view that Akbar's religious policy was "the outcome of ridiculous vanity, a monstrous growth of unrestrained autocracy" hardly finds a supporter among modern scholars and students of Indian History.

In this article, I shall confine my attention to the suggestion of Shaikh Mubarak (father of the famous brothers Abul-Fazl and Faizi) to Akbar to assume the religious headship of his subjects when the latter returned to the capital after his conquest of Gujrat in 1573.

Critics of Akbar, guided by their orthodox views and narrow-minded outlook, see an innovation in the suggestion of Shaikh Mubarak But, was it really a figment of the Shaikh's imagination, or was it in keeping with the best traditions of Islam ? To these questions, Islamic theory and practice of kingship enable us to furnish a clear answer. The Islamic state as founded by the Prophet was a theocracy. The Prophet was not merely the founder of a new religion, but also the founder of an Arab national state, which in the hands of his successors became the magnificent Arab empire which lasted for centuries. The Prophet combined the offices of the Pope and Caesar in his own person.

The precedent set up by the Prophet was followed by his four immediate successors in the caliphate,--Abu Bakr, Omar, Osman and Ali. The Khalifa was the representative of the Prophet, and as such was the sole political and religious head claiming allegiance from Muslims all the world over. The Omayyad and the Abbasid Caliphs did not suffer any alteration in their powers, temporal and spiritual. Thus the suggestion of Shaikh Mubarak was in keeping with the spirit of Islam and the traditions of the Khilafat.

Much venom has been poured on Akbar for his so-called "Infallibility Decree". The declaration of 1579 A D. issued by the principal Ulema and lawyers ran as follows:—

"Whereas Hindustan is now become the centre of security and peace, and the land of justice and beneficence, a large number of people, especially learned men and lawyers, have immigrated and chosen this country for their home.

"Should, therefore, in future, a religious question come up, regarding which the opinions of the Mujtahids are at variance, and His Majesty, in his penetrating understanding and clear wisdom be inclined to adopt, for the benefit of the nation and as a political expedient any of the conflicting

opinions which exist on that point, and should issue a decree to that effect

"We do hereby agree that such a decree shall be binding on us and on the whole nation.

"Further. we declare that should His Majesty think fit to issue a new order, we and the nation shall likewise be bound by it; provided always, that such order be not only in accordance with some verse of the Quran, but also of real benefit to the nation. .. ..

"This document has been written with honest intentions, for the glory of God, and the propagation of Islam, and is signed by us, the principal Ulama and lawyers, in the month of Rajab in the year nine hundred and eighty seven.

The declaration, itself is a convincing refutation of Smith's view that "Akbar was an apostate from Islam". It may be studied under three aspects—(1) Need, (2) Scope, and (3) limitations. The need of the declaration was the immigration into India of a large number of learned men and lawyers, whose views, were at variance with those of the orthodox Sunnis. The causes for this immigration are to be found in the contemporary history of Persia and other north-west Asiatic countries. There was, in these lands, a systematic persecution of those who did not agree with the principles enunciated by those in power. As India was a land of peace and good government under the enlightened rule of Akbar, the refugees came here in countless numbers. With differing views among the learned on important religious and political questions, it was essential to appoint an arbitrator, which the Ulama, who signed the declaration, found in the person of Akbar.

As regards scope and limitations, the declaration is sufficiently clear. Any question regarding which the opinions of the mujtahids differed was to be submitted to Akbar's

decision. Many Khalifas had exercised this power, and it is clear from the writings of Abu Yusuf that the sovereign could exercise this power of selection and discretion. Hence the decree, making Akbar the final authority in religious disputes, did nothing against the theory and practice of Islam.

There were several limitations to the exercise of this power by the sovereign. In the first place, he had to accept any one out of the many opinions expressed by the Mujtahids. It may reasonably be inferred that the Mujtahids would not advocate an opinion, which ran counter to Islamic principles. Akbar's discretion was thus limited.

Secondly, the decision of the sovereign was to be for the real benefit of the nation and was to be in accordance with some verse of the Quran. The latter proviso knocks the bottom out of all silly talk of Akbar being an apostate from Islam. Dr. Tripathi[1] is quite right when he says that "The declaration had definitely laid down that Akbar did not intend to set at naught the well-established and highest sources of the Muslim law (*nás*). The scope of the Mahdar was very limited. It only emphasised the right of the Emperor to select from among the divergent views of the legists what seemed to him to serve the best interests of the state and the people, and issue ordinances not incompatible with the *nás* and the good of the people. As far as the Mahdar goes, Akbar does not seem to have aimed at any radical change."

Prof. Buckler[2] has offered a new interpretation of the 'Mazhar'. According to him, the declaration was intended to fix the position of Akbar in the Muslim world by eliminating the religious and political control of Persia, but without committing him to the allegiance of the Ottoman Khalifa. He is right when he says that the declaration aimed at pronouncing Akbar to be the Khalifa of his time. But it is

1. Dr. R. P. Tripathi "*Some Aspects of Muslim Administration*" (P. 132)

2. *Journal of Royal Asiatic Society*, October 1924 Page 591 and Seq

A SCENE FROM BRANDANE'S "RORY AFORESAID"

Staged by the College A D C on 7th February 1937, in celebration of the Centenary



THE CAST

Left to right Duncan MacCallum (R A Gonsalvas) Mrs MacLean (Ishwar Dayal) MacConnechie, (Girdhari Lal Gupta), The Judge, (Prof S S Mathur) Mr MacIntosh (Mohan Lal Kashyap), Rory MacColl, (Chhutan Lal)

difficult to accept his suggestion that it involved the elimination of the religious and political control of Persia, because, "there is no evidence to show that Persia exercised any religious and political control over India"[3]

In this connection, Akbar's theory of sovereignty has to be considered without which it will not be possible to understand the attitude adopted by the Sunnis, and Akbar's real aim. I have already referred to the fact that the heritage of the Muslims in India was the traditions of the Khilafat.

The Muslim state in India, as elsewhere, was a theocracy. Besides Muslim traditions, the Muslims in India, being few in number, had to rely on the influence exercised by the Ulama over the rank and file. The Muslim State in India, in its infancy, had to rely on the church, for the danger of their being driven out by the hostile Hindu population was very real. The Slave Kings[4] could not dispense with the alliance of the Church. Amongst the Khiljis, Alauddin struck a new line. He brooked no interference of the church in state affairs, though he retained the fiction of allegiance to the Caliph. Mubarak Shah Khilji, though a weak ruler addicted to the pleasures of the harem, set up a new precedent by assuming the title of Caliph. Muhammad Tughluq's sovereigtny was at first based on reason, but later on he had to enlist the support of the Caliph due to disorders and rebellions in the various parts of his empire. Then followed reaction, with Firuz which lasted during the regime of the Sayyids and Lodis The reign of Sher Shah was too short to create a new precedent, though he fully believed in a secular state. By the time that Akbar came to the throne, the state found itself strong enough to dispense with the aid of the church

3. This question has been thoroughly discussed by Dr R P Tripathi in '*Some Aspects of Muslim Administration* (Appendix B—PP 150 and following)

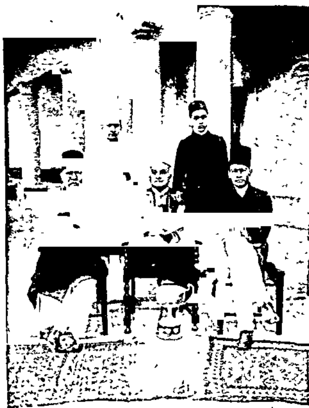
4. It is the fashion among historians to refer to the kings from Qutbuddin Aibak to Kaikobad as the slave sultans of Delhi But it is significant that Minhaj-i-saraj the learned author of Tabakat-i-nasiri a contemporary writer calls them the Muizziya Sultans of Delhi

The religious views of the Mughals were not very orthodox. Babar, the founder of the dynasty and a man of wide culture, had no hesitation in accepting the help of Shah Ismail Safvi of Persia against Shaibani Khan, the Great Uzbeg leader, even though it meant the renouncing of his own faith Moreover, the traditions of the Mughals were entirely favourable to the establishment of a secular state. The idea of a theocracy was foreign to Mughal genius. No wonder, then, that Akbar, from the very beginning of his reign, attempted to base his rule on the good will of the Hindus, and drop out or disregard those principles of Islam which hampered the state in its noble task of creating a nationality out of warring creeds.

The Mughals believed in the Divine Right of Kings like the first two Stuart Kings of England. This idea was well-known to the Muslims of India. They regarded the sovereign as the shadow and vicar of God. Humayun believed, in addition, that "he was the centre of the human world, just as the Sun was the centre of the universe. "Both these ideas, together with the mythical origin of the Mughals from the Sun, were knit together in a theory propounded by Abul Fazl and approved of by Akbar. It is quite easy to understand in the light of these ideas that "royalty is a light emanating from God, a ray of the Sun, the illuminator of the Universe." The Mughals and the Rajputs traced their descent to the Sun and the Moon, and had, therefore, no difficulty in accepting this theory of Kingship; but the Indian Sunni Muslims saw "something novel in the interpretation and entertained baseless apprehensions," as they were not used to the Mughal conception.

We can understand the opposition of the Sunnis to Akbar's theory of Kingship. The Khalifa, according to Muslim conceptions, exists by virtue of the will of the people, but according to Abul Fazl's theory the King exists and owes his rise and greatness to the Divine Will. Moreover,

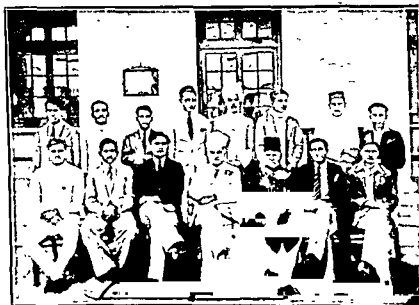
Winners of Urdu Debate at the Rajputana Inter-College Tournament held at Udaipur in November 1936.



Standing (left to right)—Jamilur Rehman   Syd Abdul Nafey

Chairs Prof Hamidullah Khan President Bazm-i-Adab,   Principal P Seshadri   Mohd Qudratullah Khan (Secretary)

HOSTEL ASSOCIATION CABINET.



Standing (left to right)—Ram Singh   Kistur Chand   Fateh Lal   Bhagwan Das Ghiya   S P Singh   V N Bhat   Himmat Singh   Pipes C

Chairs Pal Mukand   Kishan Lal   Mahendra Narain   Principa   Prof Hamidullah Khan Yusufzai (Supdt)   Nazer   Kaushik (Secretary)   Parsu Dhar

the Khalifa existed to propagate the doctrines and extend the frontries of Islam, but the King of Abul-Fazl aims at keeping good-will and peace between different religions and creeds. In the background of these differences, it is easy to see why the Sunnis failed to understand Akbar and believed that he wished to arrogate to himself all the power and attributes of a Prophet. But as Dr. Ishwari Prasad* rightly points out "His belief in Divine Right should not be confounded with the claim to be called a prophet."

At this stage, I wish to clear one misconception which has held the field until recently. Some historians believe that Akbar attempted to found a new religion, the Din-i-Ilahi, and failed miserably. As a matter of fact, Akbar had no such vanity, although like all autocrats, to flatter his vanity, he sometimes initiated disciples. The number of his disciples is given as eighteen by contemporary chroniclers. Badaoni, in a sarcastic vein, says that Akbar would have suceeded in enlisting more disciples, if he had cared to spend more money. The very number of his disciples is a sufficient refutation of the theory that Akbar wanted to found a new religion. We are told that Mahumud of Ghazni in one campaign against Baran (modern Bulandsahar) converted 10,000 infidels to Islam. If Akbar was really serious in propagating a new religion as his detractors would have us believe, we can easily imagine that he could convert at least as many people as Mahmud did on a single campaign during his long reign. But no conversions were made by Akbar, as none was intended. The eighteen disciples were, as a matter of fact, members of a society of free-thinkers, who met to discuss all sorts of questions ethical, social, political and religious. It was a mere coincidence that Akbar happened to be its President, because he was the Sovereign. The Society began to decline as its members were snatched away by death, and it finally ceased to exist with the death of its creator, Akbar.

* *A Short History of Muslim Rule in India* (P. 412)

Hence it is clear that Akbar had no intention to found a new religion.

The hostility of the Ulema and the Orthodox Sunnis can be easily explained. The toleration granted to the Hindus, abolition of the Jizya, marriage alliances with the Rajputs, debates in the Ibadat-khana where principles of Islam, along with those of other religions, were allowed to be criticized freely, the purely secular character of the state, the be-littling of the claims of the Ulema, and their relegation to obscu rity, and above all Akbar's new theory of sovereignty embittered the Ulema against the Emperor. But Akbar refused to budge an inch from the position he had taken. The lamp of toleration would not have burnt so brightly, but for the policy of Akbar. And "Toleration" may yet prove a veritable talisman when the cancer of communalism is eating into the vitals of our political life, and poisoning the springs of nationality.

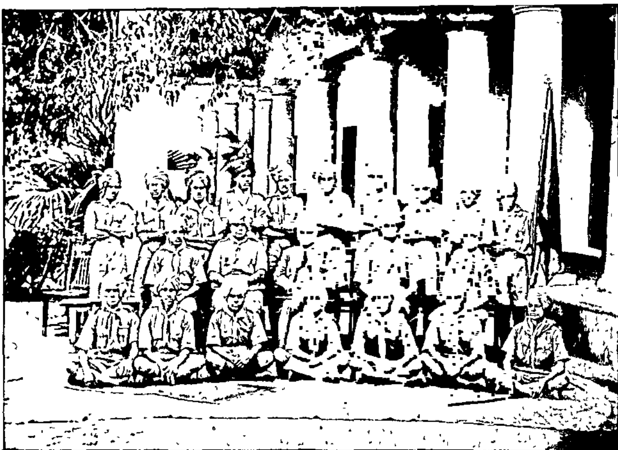
THE ART OF BIOGRAPHY

(By P. Gopal Krishna, IV Year Arts)

Biography is no mean art. To be a successful biographer is a difficult achievement. One might be a poet or a novelist easily, but not a biographer. The biographer is born not made. One who has dipped into the magic of that art from the very earliest years of his life, alone will do well at it. When God sends out the souls to Earth to take the form of human beings he decides for them their fate also. Men who should profess to have acquired the art must be clearly marked on their departure from heaven, by God himself as being blessed with that gift !

Observation and ability to read the minds of men must definitely form a part of that gift. Let him seek entrance into the very soul of his hero, through those two expressive

The College Rovers' Troop
"8th AJMER"



Chairs (*left to right*)—Amar Singh Uberoi, Prof. K. S. Mankar (Dist. Scout's Commissioner), Principal P. Seshadri, Hamiduddin Ahmad (Scout Master), Syed Farid Ahmad

eyes which everyman has. If unfortunately the subject happens to be another Milton, our friend, the biographer will have to trust to his instinct alone in observation. He must be naturally endowed with the power to discern each and every detail of a man's life, external and internal.

One turns out a fool if he puts all such observational experiences blindly on paper. A biographer needs to possess a certain amount of judgement. In this busy world of ours there are so many occurances, trivial incidents, that are hardly worth recounting and have to be eliminated.

Observation and judgement must be followed by keen intellect and literary accomplishment. The faithful and silent figure of a servant might keep hovering around that of his master for years but without any effect. He knows the most minute details of his master's life but with what effect? All that valuable information sinks into his honest soul without ever having a chance of any outward expression. It is like a nugget of gold that lies buried in the heart of a mighty ocean. His burning feelings continue to move within him like the fiery lava that shakes the bowels of the earth, without being able to find an outlet until he gets hold of a pen, an opening, large enough to explain the surging ideas about his hero. And lo! when he does pour forth, the composition is as bright as a volcanic eruption on Mount Vesuvius, a glorius picture which people would remember for long years to come Failure in being a good writer leads to his being a dry historian.

But what he writes must be full of colour and excitement. A highly literary composition which has either a historical or ethical background is not what is required. A human touch must be maintained which should ultimately tend to show that the object is a hero. He has got to praise and applaud him, till he is able to convince the reader of his character's greatness. Easy flowing language, full of

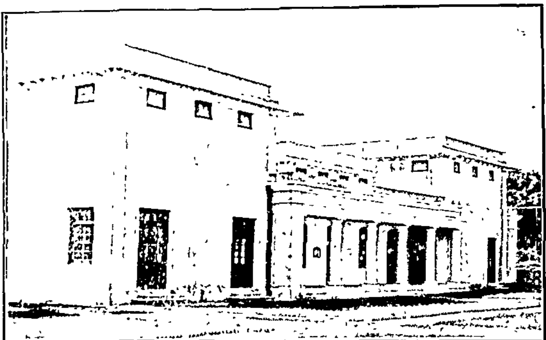
great ideas and great excitement will help him in his purpose. But excitement will never be found in trivial incidents. He must show his wisdom by selecting some of the more thrilling chapters in his hero's life.

It is however possible that some of the more thrilling parts in a hero's life might not be the ones that bring great credit to him in the eyes of the people. If he is forced to mention something bad, he must not shrink from doing so, only he must do it in the finest language Cleopatra's biographers call her "The Serpent of the Nile", but to no one does she seem a serpent, only a little romancer who carried her day by capturing the hearts of two great warriors of the age. Let him who wants bare facts lift the colour, see through the words and discover for himself the real sketch.

Before one makes a hero of his object he himself must be one of his hero-worshippers. Otherwise, the account is a sort of impersonal view which is not true. Close association and implicit belief in the subject of the biographer is essential before he sets himself for the task. He must throw his own soul so completely into the object that he must be able to drag the soul of the real man to the book itself. For this, he must be in a position to receive his confessions and feelings first hand. He must have the man in his confidence and then wrench out the truth from his heart. It is necessary, for truth is the very thing that makes biographies so pleasant.

People often believe, though wrongly, that this fusion of souls is best achieved by the autobiographer only. But the autobiographer is false even to himself sometimes. Moroever, it is difficult to study and pronounce judgement on oneself and a certain amount of partiality is inevitable. The biographer, on the other hand, can never be so selfish and it is thus that we find that he always gives a better account in spite of everything.

THE NEW CHEMISTRY BLOCK



The opening ceremony of this new block was permormed by the Hon'ble Sir George Ogilvie on 12th March 1935.

Among the many demands that this art makes, forgetfulness of personal glory, while trying to build the glory of another, is an important factor. He must paint the picture no doubt, but he must not be found ligering anywhere near his portrait after he has done it. He must completely efface himself. Boswell proves to be such a great biographer of Johnson's, only because he did not think of himself but continued to follow that eminent figure like a cur.

Last but not least, the character himself must be great. The war-drums of Napoleon must still be beating in the heart of Emil Ludwig. A biographer of Caesr will be rightly proud of his homage. Rasputin's biographer is perhaps still scared by his sinister figure. The object of his study must be something great, grand and inspiring, a spirit that would easily conqueror his biographer's heart and soul.

HAS DEMOCRACY FAILED ?

(By Gokal Lal Mehta B. A., Ex Student)

Said Cicero, "History is the record of the past, guide to the present and forecast of the future." The history of mankind is a record of perpetual progress, and since goverment is a necessary evil, as Herbert Spencer styled it, innumerable experiments in various forms of government have taken place in the the annals of the world. No form has yet proved a complete success and in accordance with Tennyson's oft-quoted, yet immortal lines, "the old order changeth yielding place to the new, and God fulfils himself in many ways, lest one good custom should corrupt the world" one form of rule has invariably been succeeded by another, not because the very spice of human life is changed, but also because with the assaults of time, weaknesses and shortcomings creep into the choicest of things.

Even in the era of barbarism, mobocracies and oligarchies were earlier forms of governments, which were later succeeded by feudalism which reigned supreme in Europe throughout the medieval ages. Then with the Renaissance was ushered in the era of absolutism and there came in too the theory of the divine right of kings. All these forms of Government had their shortcomings with the inevitable consequence that in the Seventeenth Century was heard a clamour for a rule by the people themselves. Thus dawned the era of democracy, the exponents of which were full of hope and confidence that they had ultimately discovered the penacea of the political salvation of mankind. But that was not to be To-day most of the democratic governments have resulted in dictatorships and that has not only put the fate of democracy in a state of suspended animation but has thrown the entire destiny of humanity to hang in the balance.

Democracy means government by the people, or in the famous phrase "Government of the people by the people, for the people", as is clear if we analyse this word into its component parts which are 'Demos' and 'Cracy'—the former means 'people' and the latter 'To rule.' The whole of the last decade has been a continuous record of struggle between monarchy and the most predominant feature of modern Europe is the reaction against democracy. The French motto "Equality Fraternity and Liberty" has utterly failed, though it could for some time attract many nations under its banner. But the brute force organised tyranny under the disguise of equality. Today we see Caesars rising in all parts of the world repressing popular movements and trampling the sacred rights of the people. The old demon of Militarism is again raising its head and one sees dictatorships everywhere with all their aggrandising belligerent tendencies.

Naturally this serious set-back has led to a very energetic upheaval against the very basis of democracy. It has set

EDITORIAL BOARD, SESSION 1936-37.



Left to right Mr I V Desai (Representative Arts) Prof Hamidullah Khan Yusufzai, (Sub-Editor, Urdu), Prof S S Mathur (Editor), Prof D N Sharma, (Sub-Editor, Hindi), N N Bhatnagar, Representative Science)

serious minded persons a-thinking about the fundamental concepts on which it has been generally believed to be founded. Many views have been extended. Some book upon franchise and other liberal movements as devices for securing power. Rightly said Rousseau "A true democracy has never existed for it is against the natural order of things that the majority should govern the minorty."

Some advocates of democracy wish that the factors that have reduced democracy to mockery and the excesses that have surrounded it and hidden its beauty, should be carefully studied and removed by patient endeavour. Professor Harold J. Laski thinks if equality of opportunity in the social and economic spheres is established quite in the same way as it has been sought to be insured in the politcal arena much of the trouble could be removed. He rightly points out that democracy has fallen on evil days, because of the unequal distribution of power and insists that the principles of equality and fraternity should be applied to the social sphere as well.

But the root of the trouble lies in class rivalry, competition and antagonism. These antagonistic ideas have been cankers in the progress of democracy. Unless egoistic eonomic interests are replaced by large cultural and political issues in the hearts of the people democracy can never be successful. This has been an impossible ideal. The French revolution was an unsuccessful attempt towards the same. Its ideas being too high for the present times, democracy can never serve its purpose, ambition takes the place of patriotism. Even in the case of Bolshevism tyranny, oppression and self interest did become the conspicuous elements. Thus everywhere the ship of democracy has wrecked on the rocks of vested self interests It must invariably result in either Mobocracy or Dictatorship.

It was Emerson who said 'Man is born in the state of war', While Hobbes contented that 'the natural state of man is the

state of war.' Man's jingoistic interest remains to this day a vital force inspite of the clamours of philosphers and to give true and full expression to this instinct man has always felt it necessary to work under a powerful leader, the capacities of all men being different and varied. Longfellow correctly said, "Some must follow and some must command though all are made of clay". Thus it is obvious that the very basis of *democratic rule is against the intrinsic nature of man.* During the Renaissance period, Machiavelli the author of the immortal 'The Prince' whose motto according to H. G. Wells was 'To swagger triumphantly in the world should be *the crown of human desire,' denounced it completely. In* 'The Prince' where Machavelli preaches the philosophy of absolutism, he observes that it is necessary that men should be ruled rigorously for their own good and the rule, the supermen cannot be expected to submit to the morality that is suitable for the herd. Machiavelli's voice was echoed in the present century by Fredric Neitzche according to whom democracy was the rule of shopkeepers involving as it does the worship of the mediocre and the hatred of excellence. How can supermen submit to the indignities of election? How can a nation become great whose great men lie unused? All life is exploitation and nature loves species. Neitzsche held that democracy is anti-biological and that not masses, but supermen is the goal of evolution.

The incapacity of the democratic form of government can be gauged by the fact that invariably democratic rule has ended in dictatorship. The democracy at Rome concluded in the supreme power weilded by Julius Caesar and even the French Revolution which inaugurated the era of democracy in the modern world led to the triumph and domination of Europe by the great Napoleon, who violently crushed liberty which was laid down by Rousseau as one of the main ideals of the revolution, though Napoleon said 'I am the revolution.' Even Voltaire who was one of the vital



Mr. Y. V. Bapat B. A.



Mr K. B Murad

Our Cricket Coach

He can easily be said to be one of the best bowlers in Rajputana has played for the Muslims in Bombay Quadrangular Matches and against the M C C and Australian teams for the R C. A

forces at the root of the revolution once said, "I would rather be ruled by one lion than by hundred rats." Thus democracy which comes into conflict with man's real nature may govern the world only when the fundamental nature of man is changed or when he is transformed into an angel. Rightly did Rousseau observe.—"If there were a people consisting of gods they would be governed democratically; *so perfect a government is not suited for man".*

Even in India the call for democracy has led to the toppling down of the long cherished joint family system which has resulted in the drying up of all family affections and love which India used to boast of.

After the execution of Louis XVI in France, the government was controlled by the so-called patriots, but in reality they were robbers on a large scale who thought nothing of the life and interest of the poor subjects because of their selfish motives What about Germany today? Is Hitler in any way better than the Kaisers of the past? Take the case of Fascism in Italy and the so-called democracy in America and Mexico. Daily revolutions and horrors are the striking features of these governments. In America there is no security of life and property. The revolution in Mexico reveals the dissatisfaction of the people there. In Greece they have lately restored monarchy. Do not all these facts stand to prove the utter failure of democracy? Democracy is too idealistic for the present day It can succeed only where the people at large have any voice in the government. In the beginning no doubt they are given full hopes, but when the people are vested with power, they throw all the good resolutions to the winds. Mussolini or Hitler would care nothing for public opinion Moreover, the right men do not get the chance. Every one looks to his own interest and supports only those from whom he expects something in return, and thus wealthy but incapable persons, or a fire-brand type of demogogues and thumping orators who can flatter the masses emerge

triumphant at the polls and are set to control the tide of events. Can real democracy at large succeed when even city municipalities fail?

Moreover, democracy can be successful only when there is one aim, one interest and one motive in the minds of the people—the interest of the motherland, not their friends or sect. They must be patriots *de facto*. Unfortunately this is too much to expect today. The temptation is too alluring to let the people in power stand firm in their honorable places.

What is left of democracy even in those countries where democracy is supposed to rule? Mighty dictators hold the reins of the administration in those countries They call not themselves kings because their power is far greater than that of kings. Mussolini in Italy, Hitler in Germany, Stalin in Russia and even Roosvelt in the United States are surely no true repesentatives of the popular will. They rule by fear not by love. Why, even in England Sir Oswald Mosley is aspiring to be a dictator. Surely all Italians never wanted to swallow Abyssinia. It is the Imperialistic tendency and aggiandising spirit of one man that is endeavouring to kill the serene international atmosphere of the world.

It has been universally recognised by the thinking world that a benevolent monarchy is a much better substitute for democracy. As compared with the democratic nations of today, the fate of the people was much safer and happier in England under Queen Elizabeth, in Prussia under Fredrick the Great and in India under Akbar the Great; and the various states of the world today, if governed by such enlightened monarchs with cordial relations between one another would present much better prospects for the millenium to dawn on earth than we can expect today under democracy which has thrown the world into terrible confusion and utter chaos. Thus, though, the people at the helm of affairs are very important,

we cannot ignore the form of government and then it becomes difficult to agree with the eloquent remark of Pope:—

"For forms of government, let fools contest.
Whate'er is best administered is best."

The death-knell of democracy has now been sounded and let it be burried, 'deeper than did ever plummet sound', lest it may rise again from its ashes, like a phoenix. Only with the eradication of democracy can we expect a period of tranqulity—the long sought for Golden-Age. Then alone may we legitimately sing with Pope:—

"One thing is clear
Whatever is, is right"

Or with *Browning:*—
"God is in his heaven,
All is right with the world'

A ROMANCE OF ANCIENT EGYPT.

By Azizur Rehman Khan Survery b.a., ll.b. [illegible]

It was into the mouth of that frail but [illegible] Cleopatra of Egypt, that Shakespeare put two [illegible] prophetic lines

"Give me my robe, put on my crown; I have
Immortal longings in me.

And, undoubtedly, her name has the immorta[illegible] made her wish for. Few women have cut such [illegible] figure in human history. Helen of Troy, Joan [illegible] Queen of Scots, Elizabeth and Catherine of Ru[illegible] not a long one; and we can safely say that Cl[illegible] the head of it. Was she, then, so very be[illegible] charming, that she has lived in human [illegible] strength of such feminine virtues in her [illegible]

Cleopatra", said Pascal, "had been shorter, the whole face of the earth would have been changed" This is the ordinary view. The rest of us say that she was "a brilliant courtesan." But this does not explain it all. Or was it Shakespeare who made her famous? But her name had lived in human memory for more than fifteen centuries before Shakespeare was even born. So we are tempted to seek a fuller explanation of Cleopatras' fame, and we find that the story is a long one, involving the fate of Empires as well as the happiness of the heart of a woman who was at once candid, clever, and above all charming.

She was the Queen of Egypt, and the seventh of her name. She came of a dynasty called the Ptolemies, and of that dynasty she was the last to sit on the Egyptian throne. But it should be remembered that, though they reigned over Egypt, the Ptolemies were not Egyptians, they were pure Greeks. Cleopatra, therefore, was not a dusky beauty of the Nile, but rather a woman as pretty as any Greek girl of today. The fact is important, for it helps to explain why she proved so captivating to the two greatest Romans of her time.

The Ptolemies were a notoriously cruel race. A long list of parricides and murders stands in history to their discredit. Ptolemy XIII, the father of the great Cleopatra, and a drunkard, actually murdered his own daughter, Berenice. And it is a melancholy fact that in this respect the women were no better than their men. The name of Cleopatra herself is not free from suspicion.

She came to the throne of Egypt through on intrigue against her brother, who, according to ancient custom, was her husband, and consort in monarchy. When they succeeded to the throne in 51 B. C., Cleopatra was only eighteen, her brother not more than eleven. For three years they ruled over Egypt under a sort of Roman protectorate Then they quarrelled —we do not know why—though it seems, due to mutual

THE READING ROOM COMMITTEE.

(Session 1936-37.)



Standing (*left to right*)—Messrs. R A Gogtey, Kunj Behari Kapur, Manoranjan Biswas, Patrick Emmanuel, Anwar Ahmad,

Chairs ... Mr. P. V. Desai (Secretary), ...

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jealousy. The quarrel caused a civil war. That civil war brought Cleopatra into touch with her first lover, Julius Caesar.

These political factors should not be lost sight of, for the romance of Cleopatra was a political romance. It is, therefore, necessary to understand the importance of Julius Caesar in the world of that day. He was the master of that world. He had just emerged successful from a long struggle against his rival, Pompey—the throne of the great Roman Empire was the prize of that struggle! Having beaten Pompey in the East, Caesar was, then, by far the most powerful man of his time. It is a strange accident of history that, returning to Rome to reap the reward of his victory, Caesar should have been drawn to Egypt in pursuit of a remnant of Pompey's army, and that be should then have enconntered the slip of a girl who was to enslave his heart and nearly ruin his career.

We need not find out the reasons why they met. Cleopatra *simply had the acuteness to know that Caesar was the most* powerful ally she could have in the civil war against her brother. Therefore she made up her shrewd little mind to thrust her pretty person upon the great Caesars' notice. How she did so was characteristic of her downright feminine guile.

Caesar was in Alexandria. Cleopatra, with her army, was in exile. How could she reach him? She solved the the matter with bold simplicity. A small and dainty person, she caused her servant, Appeledorus, to wrap her in a bundle of bedding and carry this bundle ashore from a boat! So it was done. Appeledorus walked through the gates of the palace of Alexandria with the Queen of Egypt on his back. By dint of sheer bluff, he carried his parcel into the presence of the *mighty* Caesar *himself*. The *bundle* was *untied—out* stepped the little queen, smiling. Plutarch, that grave his-

torian, permits himself to remark that Julius Caesar was "captivated by this proof of Cleopatrass' bold wit."

Caesar was forty-five years of age, Cleopatra twenty-one; but the disparity did not hinder the swift budding of one of the great love affairs of all time. Caesar was not a worn-out man. He had been dissipated in his youth, but hard campaigning over the face of the world had kept him fit. He was tall and lean, his eyes keen and dark, his record was that of a fearless soldier. And was he not, to boot, the virtual ruler of the earth? A Queen of Egypt could not hope for a mate more eligible in every way. And to him, fresh from the vigours of war, she must have appeared a delicious creature. She was *petite* and graceful, dark-haired and dark-eyed, white-skinned and vivacious. The charm of her speech and the wit of her conversation are qualities emphasized by every historian. This was in Alexandria, too, a city of elegance and culture, the Paris of the ancient world. It is, therefore, not surprising to find that Caesar lent a willing ear to the schemes of the lady who had so charmingly thrust herself upon him.

The political effects of the affair do not particularly concern us here. Suffice it to say, that both Caesar and Cleopatra had motives over and above the affection that sprang up between them. If she sought an alliance for herself and for Egypt with the greatest man of his time, he sought to control Egypt, through the love of Cleopatra. Yet it is highly probable that for Cleopatra all the sweetness of first love was in the affair, even that she forgot politics altogether. They had gay times together, these two, and life at the Palace of Alexandria was one long holiday! Ceasar had a hundred affairs to look after (not to speak of a wife in Rome), but the beauty and charm of Cleopatra held him fast to Egypt. He completed his military conquest of that country and had no political reasons to stay. Still he stayed for nearly a year. Before he went, a son was born to Cleopatra, and him they named Caesarion.



Mr Asadullah Khan Survery,
Captain, Cricket Eleven

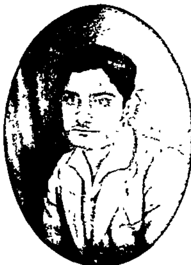


Mr Kishan Lal,
Captain, Hockey Eleven



Mr B N Bhatnagar,
Tennis Captain and Speaker College Union





Her ambition on behalf of this son remained for the rest of Cleopotra's life the chief motive of all her actions.

But let us not lose sight of Julius Caesar as an influence in Cleopatra's life. If she had been a dictator's mistress, she was now something much more important—the mother of a dictators' son. That she never forgot through all the glamorous years of her amorous life. Caesar himself came to be no more than an incident of the past. But all her intelligence, all her strength, all her beauty and all art of loving were there-after unsparingly used as instruments of a mothers' ambition to have her son recognised to be what he really was: the son of Julius Caesar and his heir to the throne of the world We should, remember this important fact in favour of the unfortunate beautiful lady who has been much maligned.

Little is known of Caesar's attitude towards Cleopatra after the birth of their son Caesarion. Probably his affection decayed. He was a busy man, Cleopatra was only one of many such episodes in his life. He returned to Rome. In the course of time he also brought Cleopatra to Rome. But Cleopatra in Rome was not the maginficent Queen she had been in Alexandria. Her arrival caused a scandal. Roman opinion refused to accept the legality of a marriage performed in Egypt. Calpurnia was an aristocrat with powerful friends. So Cleopatra lived the semi-sheltered life of a courtesan in a villa on the banks of the Tiber. Perhaps she tolerated that life only in the interests of the little Caesarion. She was waiting for an opportunity. If that were to come, she would be the Queen of the world and and Caesarion heir to the greatest Empire the world had seen.

But the opportunity did not come. Caesar's power brought jealousies, his arrogance turned his friends into bitterest foes. Then came the memorable *Ides of March.*

With Caesar's death Cleopatra's dream for herself also passed away. With many a passionate memory, and with little Caesarion in her arms she returned to Egypt. Caesar was dead—but his son was still alive. The meteoric rise of Ceasar had ended. Another star was rising above the horizon She, therefore, waited again for an opportunity.

THE LIGHT

(BY KUNWAR NARAYAN SINGH, II YEAR, ARTS.)

The last ray of the sun had bidden good-bye to that mountainous region and its faint kiss of love was still lingering on the tender top-buds of the trees standing on the peaks. A few early stars had begun to peep out of their sky-windows and the evening of that spring day was blushing like a coy maiden. A gentle breeze was playing hide and seek with the flowers and stealing away their sweet fragrance. The valley was filled and the very atmosphere was reverberating with the echoes of the lonely cukoo's song that nestled in some leafy thicket. All was gay and cheerful. Nature herself was smiling on that spot and had put on her finest suit of the season.

Gradually the pinkish colour of the sky changed into darkness and some more celestial witnesses were brought into being. The city streets were lighted and the bustle of the busy city-life began to subside with the advance of darkness. When it was pretty quiet, a figure clad in black from top to toe emerged from the eastern city gate and hurried towards the neighbouring hill. As it passed the road lamp-post upon which a gloomy light was twinkling in its dirty glass-case, it was recognised to be the figure of a woman, a woman whom the city folks called Kirti's mother, and who appeared to be a dozen years older than actually she was. People had seen her emerge out of that city gate and

STUDENTS OF THE FOURTH YEAR B. A. SESSION 1936-37.



Chairs (left to right)—Mr Bhimsen, (Vice-Principal), Prof D N Sharma, Principal P Seshadri, Prof S S Mathur, Prof K S Mankar, Prof. Hari Prasad, Prof Hamidulla Khan, *Prof Karam Gani Khan, Prof R G. Ojha.*

sing Kirti's kirti. Why then weep for the toy of clay which was destined to be broken some day or other?"

She was pacified to a certain extent, no doubt, and felt somewhat flattered at the idea, "but does it minimise my loss in any way?" thought she "Ah, his father died when he was just a child. Had not the Raja bestowed upon this orphan the benefit of his dead sire's pension God knows what would have happened to him and to his widowed mother. How like his father he grew up to be—the same physique, the same loyalty, the same fire, the same frown, and the same lion's heart. I forgot my loss altogether and never thought of it. But alas how long? The devil of a Pirthi Singh whose malicious mind could not brook the progress of our benign Raja came with a huge force and meditated to occupy these stratagic hilly positions My son came to know of this intended treachery, and so did the Kiledar who, chicken hearted as he is, wanted to yield without any bloodshed. Ah, I remember the moment when my Kirti came all pale and haggard to me for my advice. He laid down his plans before me and I approved of them. Oh, what a fool I was and how do I wish to catch the same moment again when I would rectify my mistake But no that boon is denied me and I shall ever be a miserable wretch." At this juncture a stream of tears gushed out of her eyes and choked her words Her eyes mechanically turned towards the city and saw a lamp that was fixed to a bamboo pole on the top of a house. "Oh, she is always ahead of me", she continued as she prepared her own lamp. "Poor girl, she is hardly out of her teens yet. The whole life stands before her like a yawning cave Although she will not want for anything material, yet who will occupy that empty bed which she prepares for the Lord of her life so assiduously every night? I can never forget the scene of that last parting when with a lurking drop in her eyes and a divine smile on her lips she put the *tilak* on my

Students of the Fourth Year B.Sc. Class, Session 1936-37.



Chairs (left to right) — Mr Changan Mal Rathi, Mr A. M Rozario, Mr Raj Kishore, Prof. Kanhya Lal, Prof. Lalji Srivastava, Prof Hari Prasad, Principal P Seshadri, Prof. Bishamber Prasad; Prof. S. S. Mathur; Mr Shri Narain Mathur, Mr. Patta Seshadri, Mr H P. Haldar.

Kirti's forehead and moved the *arti* round his head. I know what was passing in her heart when her thin red lips warbled out, 'mind you my Lord, my heart and door will be wide opened for a victorious one, but they will be fast shut up for a fugitive.' As she turned her face to hide the tears that could no longer be pent up, my son went out in his military uniform and never came back. His charger neighed and pranced with delight when the beast's beloved master seated himself on his back. The messenger that he had despatched to the Rajdhani to inform the Raja of his intended plan to hold the enemies till the royal forces arrived rode himself to death, but the help came too late My Kirti had laid down his life along with his hundred followers and five hundred of the enemy side. The remaining task for the royal forces was light. Pirthi Sinth's plans were frustrated and he retired with his remaining soldiers. Then there came the sorting of the dead and my heart was found among them."

The light was ready by this time and the bereaved widow put it up on the pole fixed on the roof of the Chhatri She looked at this light, and then at the one lightened on her son's widow, and then again at her own She heaved a sigh bathed the Chhatari roof with her tears and sealed a tender kiss on the floor. The city folks again saw her black figure pass the road lamp and the eastern gate from which she had emerged a few minutes before The lights fixed on the two roofs twinkled there, as usual, to invite back the brave soul from eternity.

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STUDENTS OF THE THIRD YEAR B A., SESSION 1936-37.



Chairs (left to right) – Mr Bhim Sen, Prof D N Sharma, Prof K G Khan, Prof K S Mankar, Principal P Seshadri, Prof H K Yusufzai, Prof S S Mathur, Prof R G Ojha, Mr Patta Seshadri

INDUSTRIALISM AND INDIA

(By Kishan Pershad Mathur, III Year Arts)

"A nation which carries on agriculture is like an individual who in his material production lacks one arm"—*List.*

The coming of the Marquis of Linlithgow marks a new era in the history of India. Himself an agriculturist, he first visited India as President of the Royal Commission on Agriculture and made many valuable suggestions. Immediately on his landing in Bombay as the Viceroy of India he saw a number of poor peasants whose case is and ought to be ever near his heart And when he assumed the Vice-regal dignity he under-took the task of rural uplift in right earnest. But alas ! it is lamentable that industrial progress was not taken up in the same spirit.

"If the country is to prosper and if it is to assure a higher standard of life to its people by gainfully occupying them there is no alternative to rapid industrial development and this the true interests of the country demand today", declared Seth Walchand Hirachand, a commercial magnate in his presidential address at Nagpur. Industrial progress is considered very imperative by all patriots alike, and it is this necessity that led Pandit Nehru, unlike Mahatma Gandhi, the apostle of the *charkha*, to say that rapid industrialization is necessary

The storm of rural uplift is going in its full force. Tremendous progress is therefore expected in the art of agriculture. But agriculture alone will not do Industrially, India is very behind. Almost all kinds of tools and machinary and even toys, wines, chocolates, games etc. are being imported in large measure from foreign countries. It has been aptly said that 'Indians could not boast of so much as a machine to make nails or screws though she could build a loco-motive or a marine engine provided most of

STUDENTS OF THE THIRD YEAR B. A., SESSION 1936-37.



Chairs (left to right) Mr Bhim Sen, Prof D N Sharma, Prof K G Khan, Prof K S. Mankar, Principal P Seshadri, Prof H K Yusufzai, Prof S S Mathur, Prof R G Ojha, Mr Patta Seshadri

Indian capital in India itself. Many foreigners in order to evade the tariff walls have come to India with their own capital and have opened various companies. Japan, it is said, is now intending to open a motor manufacturing company in India. All this means that a lump sum of money leaves our Indian shores in the shape of profits. If these profits had been the result of Indian capital they would have been utilized further in India. The Government of India should look searchingly into this problem and it may be hazarded that if this disease is not quickly suppressed it would assume a vast magnitude and would prove fatal.

Such is the awkward and awful situation of India in the commercial world. But this state can disappear if a sincere effort is made for the advancement of Indian industries. Apart from the ordinary suggestions of development, e g. the giving of bounties, giving of a effective protection and providing all possible asistence, the following suggestions may be put forth·

(1) Re-constitution of the Tariff Board. The existence of Tariff Board is strictly essential in order to consider the claims of various industries that are gradually coming into birth and to frame a good tariff policy. The Government of India has not been very wise in abolishing the Tariff Board. The Board should be re-constituted with members who would give an impartial consideration to the various trade problems of to-day.

(2) Establishment of Industrial Banks. Sir Herbert Emerson, Governor of the Punjab speaking at the Jubilee celebrations of a bank said, "Banks can confer a double blessing on industry. They can help to finance sound schemes and they can refuse to assist un-sound ones In both functions they encourage industrial enterprize". If such are the

STUDENTS OF THE THIRD YEAR, B.SC., SESSION 1936-37.



Chairs (left to right)—Mr A M D Rozario Mr Raj Kishore, Prof Kanhaiya Lal, Prof Bishamber Pershad, Principal P Seshadri Prof S S Mathur Mr Shree Narain Mr K P Halder, Mr P Seshadri

advantages of an ordinary bank how much greater would be the advantages of industrial banks ! The Bombay Advisory Committee recorded its opinion before the Industrial Commission in these words 'we favour the eatablishment of a Central Industrial Bank or similiar organization with a large capital and numercus branches designed to afford financial support to industries'. This voice has been raised various times in the history of Indian Industries. There is only one such bank of the Tatas. Sir Pochkhanwala as President of the U. P. Industrial Commission also recommended the establishment of industrial banks. The industrial banks will prove of the utmost importance for the development of our industries.

(3) Checking the foreign capital from entering into India. It is said Indian capital is shy and is not available. Why should then foreign capital be allowed to enter India ? The foreigners with their own capital come into India and on account of the cheap labour, get a good profit. They compete with Indian industries and are as a matter of fact the real hidden obstacles to our industrial progress. The commercial people realize this grave danger and occasionaly raise their voices against it. The government will do a great deal by checking this inflow of foreign capital.

India will get rid of some of the troubles like unemployment, poverty, famine, low standard of living etc. if she takes a right step towards industrial enterprize. The government should take the initiative and the people will co-operate. Let me conclude, by repeating Sir Frederick Nicholson's advise, for if that be given a practical shape India would considerably advance. He said, "I beg to record my opinion that in the matter of Indian interests we are bound

to consider Indian interests firstly, secondly and thirdly—I mean by firstly that the local raw products should be utilized, by secondly, that industries should be introduced and by thirdly, that the profits of such industry should remain in India".

A RAJPUT'S HORSE

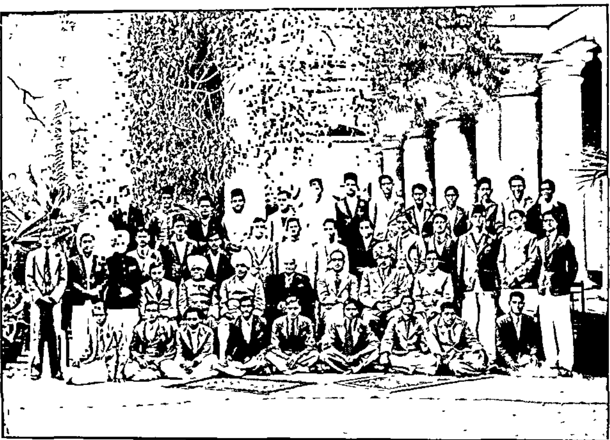
(BY PROF. RAMESHWER G OJHA, M. A)

Since times immemorial the horse has been a very useful animal in warfare. In ancient India the cavalry unit was indispensable for success in war It, therefore, formed one of the four divisions of the army, the other three being elephants, chariots and infantry The literature of ancient and mediaeval India is replete with references to Kshatriya or Rajput warriors, fearlessly fighting on horse-back and laying down their lives in defence of the mother-land. A well-known Sanskrit verse says:—

अश्वा यस्य अशस्तस्य यस्याश्वास्तस्य मेदिनी ।
अश्वा यस्य यशस्तस्य यस्यश्वास्तस्य कांचनम् ॥

i e. victory goes to him who has horses, (sovereignty of) earth belongs to the possessor of horses, so also fame and gold (i. e. wealth) are gained by one who possesses horses. The Rajputs whose heroism and chivalry In the past had been second to none in the world, prized their horses and weapons above all other possessions, as evidenced by their performing the military ceremony of the *puja* of horses and weapons on the occasion of the Dussehra festival. A true Rajput always looked upon the surrender of his arms and horses as extremely humiliating. I do not propose to collect available evidence on the Rajput's love for the horse, but only to give a brief account of a glorious event which occurred in Mewar at the dawn of the nineteenth century when one could see the last flicker of the lamp of Rajput chivalry. By the way it may be pointed

STUDENTS OF THE SECOND YEAR ARTS CLASS, SESSION 1936-37.



Chairs *(left to right)*—Mr. Bhim Sen, Prof H K Yusufzai, Prof B P Mathur, Principal P. Seshadri, Prof. S. S. Mathur, Prof R. G Ojha, Mr Patta Seshadri

out that in the modern age of science, the horse, which occupied a unique place in the hey-day of Rajput ascendancy, is being rapidly replaced by the automobile; and the luxury of a motor car, which is spreading fast in every nook and corner of the land, has seized the mind of the descendants of the illustrious Rajputs. It is hoped that in no distant future, horse-riding will become a thing of the past for the Rajput, the use of the swift steed being visible only in such pastimes, as polo matches, pig-sticking, etc. It is, therefore, in the fitness of things to recall to the minds of the lovers of the Rajputs' history and culture what value the heroic forbears of the present day Rajput put on horse with which is associated many an interesting anecdote in their history.

At the advent of the last century the Mughal empire in India was a 'spent bullet.' In Rajputana, proud of its glorious past, signs of decadence were visible. The Hindu Empire founded by the great and illustrious Shivaji had almost shattered by reason of the short-sighted policy of marauding campaigns of the Maratha chiefs. The British dominion in this country was gradually stabilising, and those who came in conflict with the British forces had to suffer reverses in one way or the other. By the terms of the treaty of Bassein, concluded between Peshwa Baji Rao and the British Resident at Poona on the last day of the year 1802, 'the Peshwa sacrificed his independence as the price of protection' Jaswant Rao Holkar of Indore, then a pillar of strength among the Marathas, could not tolerate the Peshwa's act and made a resolve to fight with the British, but to no purpose. He then thought of making predatory raids on the weak states of Rajputana, the most important of which was that of Mewar, ruled over by Maharana Bhim Singh, a weak ruler in those troublous times. Taking advantage of the situation the Scindhia, Holkar and Maharaja Vijay Singh of Jodhpur had seized portions of Mewar before the Maharana came to the throne. The population of Mewar was decreasing and the revenue diminishing day by day. While the

Maharana and his nobles were in sore straits, Jaswant Rao invaded Mewar and caused irreparable loss to the state by taking away lacs of rupees.

Nathdwara in Mewar is a very important place of pilgrimage. Its temple of Shri Nathji (Krishna) attracts every year thousands of devout Vaishnavas from all parts of India The prosperity of this sacred place had a particular attraction for Jaswant Rao, who after his defeat at the decisive battle of Indore in 1802 A.D. made up his mind to plunder this town and carry away enormous wealth. Pursued by the Scindhia's victorious army the Holkar fled to Mewar plundering Rutlam and passing through Bhinder, a castle of the Shaktawat chief, a vassal of the Rana. Jaswant Rao retreated towards Nathdwara, where, according to Col. Tod, "he first showed symptoms of mental derangement." Lying porstrate before the deity, Shri Nathji, he upbraided the god for failure of his schemes, but it was only a convenient pretext to carry out his designs. Informed of the Hokar's intentions Damodarji, the high priest of the temple, appealed for immediate help to the Maharana, who was too *feeble to oppose with success the Holkar's army led* by the famous Amir Khan Pathan and other powerful generals On receipt of the appeal for help from the Gosain the Maharana consulted his nobles. After deliberation he asked the high priest to arrange the immediate removal *of the images of the God of Braj to Udaipur and deputed* some of his prominent nobles to escort the deities from Nathdwara to the capital. The Chauhan chief of Kotharia, a descendant of the illustrious Prithvi Raj and one of the sixteen first class nobles of Mewar, has ever been responsible for offering protection to Shri Nathji in the hour of need by reason of the proximity of his estate. Accordingly, Rawat Vijay Singh of Kotharia accompanied, with other nobles of Mewar, the sacred images of Shri Govardhan Nath, Vitthal Nath and Navanita Priya. The country beyond the Unwas, a small village, where they had their first halt, is hilly and

STUDENTS OF THE SECOND YEAR SCIENCE CLASS, SESSION 1936-37.



Chairs (*left to right*) – Mr A M D Rozario Mr Bhim Sen, Mr Raj Kishore, Prof B P Mathur, Principal P Seshadri, Prof S. S Mathur Mr. Patta Seshadri Mr H P Haldar, Mr Chaugan Mal Rathi

consequently safe from invaders. Being in a region of safety, the fellow nobles pressed Vijay Singh to return to Kotharia. While the Rawat was returning from Unwas to his estate in company of his son and twenty chosen horsemen, a band of Holkar's troops, which had reached the vicinity of Nathdwara, intercepted him and, to his great insult, demanded the surrender of his arms and horses. An embodiment of Rajput chivalry, Rawat Vijay Singh was cut to the quick by the suggestion of surrendering his horses—his priceless possession—and preferred death to ignominy of meeting the Holkar's demands He and his followers at once dismounted from their horses. The Holkar's troops were rejoiced to feel that the Rawat and his retainers were yielding to their demands. But to their great surprise, the Rawat and his chosen follwers immediately killed their own horses to guard their self-respect and bravely faced the foe on foot. Sword in hand, these brave warriors, believing in the inimitable words of the *Bhagavadgita* हतो वा प्रास्यसे स्वर्गं जित्वा मोक्ष्यसे महीम् (Slain, thou wilt obtain heaven; victorious thou wilt enjoy the earth), began to sever the enemies' heads in that unequal conflict. Pitted against heavy odds, the Rawat at last fell with his gallant followers. This glorious self-sacrifice of Vijaya Singh, the "subject for the angel's song," is not an unusual exploit in the history of Rajput chivarly. But it has special interest for the present generation, as it took place only one hundred and thirty five years ago and reminds one of the words of Emerson, who says, "Heroism feels and never reasons and therefore is always right" *

* Based upon Col Tod's *Annals and Antiquities of Rajasthan*, ;Mm Rai Bahadur Gaurishankar Ojha's *Rajputane ka Itihas* and Mm. Kaviraja Shyamal Das *Veeravinoda*

SHAKESPEARE AND PROSPERO

(By Mohanlal Kashyap IV Yr. Arts.)

I have bedimm'd
The noontide sun, call'd forth the mutinous winds,
And twixt the green sea and azured vault
Set roaring war: to the dead-rattling thunder
Have I given fire, and rifted Jove's stout oak
With his own bolt: the strong-based promontory:
Have I made shake; and by the spurs plucked up
The pine and cedar: graves at my command
Have waked their sleepers, ope'd and let 'em forth
By my so potent art.—*(Act V. 1 150)*.

Thus Prospero, the prophet of Milan, sums up the achievements of his 'potent art'. His description also applies to the charms of Shakespeare's art, which transcended the common-place art. Here, for once Prospero identifies himself with the image of his creator, Shakespeare's imagery and witchcraft delighted his audiences when his plays were staged. He gracefully swayed the dramatic world wherein he did unusual miracles.

Besides his Sonnets, Shakespeare had his Hamlet and Prospero, who unlocked his heart. When he wrote, it was himself that he communicated to the paper. In his works, he laid bare the scroll containing his interpretation of the world. His discoveries of the evil in man, for instance, inspire Hamlet's soliloquies and Lear's utterances after he had been deserted by his daughters.

Prospero, like Merlin the wizard, bowed to his will the forces of nature. According to Dowden, Shakespeare's temper in the later plays is Prospero's temper. His character dominates the world around him like the laws of nature. Every gesture of Prospero, in the later part of the play, *the Tempest*, signifies some particular movement in the activities of the dramatist himself. When Prospero indulges

STUDENTS OF THE FIRST YEAR ART CLASS, SESSION 1936-37.



Staff *(left to right from No 2)* — Mr. Bhim Sen, Prof. S S Mathur, Prof B. P Mathur, Principal P Seshadri, Prof K. S Mankar Prof D N Sharma, Prof R G Ojha, Mr Patta Seshadri.

in exciting 'a love at first sight' in his daughter for the prince of Naples, we feel similarly successful performances of Shakespeare's plays which drew the youngmen from revelries and the old from the chimney corners. Absence lends enchantment, is proverbially true. Miranda had never seen a handsome human face and obviously, she cherished an innocent and instinctive love for Ferdinand, perhaps like Eve when she first met Adam. To see Ferdinand court his daughter was a part of his joy to Prospero. At the same time, one can imagine, Shakespeare enjoying his dramatic triumphs. Ariel appers like Shakespeare's imagination itself, for undoubtedly like others, he is a child of the dramatist's fancy.

Prospero himself is a character wrought with delicacy. His genius makes virtue shine and vices blush. Goethe says genius forms itself in solitude a character in struggling with the world' Quite so the genius of Shakespeare and Prospero alike was formed in the former's case at Stratford-on-Avon and in latters, when he was rapt in secret studies. But, Shakespeare's character was rightly moulded his eventful days in the theatrical world of London. Prospero's character was fashioned in his attempts at accumulating powers from nature for the sake of his reconciliation with his kith gone astray. A sacred motive indeed!

Like shakespeare, Prospero controls his revengeful passions, in prudence. He does not make a Hamlet of himself. He is all humanity. With the aid of Ariel, whose speed even time must enjoy, he gets his brother and his party land on his 'enchanted island of multitudinous sounds. The sailors, as well as their masters, are simply shocked and perplexed at once like the audiences of Shakespeare's plays. The time is 'out of joint'. Prospero sets it aright

'Mens agitat molem' says Virgil. Shakespeare moves his adamantine adversaries by penetrating deep into their heart.

Then immediately melt in repentance. They bow down with humiliation even the memory of which offends them. Prospero looks back in the dark backward and abysm of time. He relates his agonies to them. His foes seem to have wonderfully suffered 'a sea-change'. Their hearts begin to ache with remorseful pain. This is a glorious triumph; for prospero makes his foes realize their own fallies. A genius of Shakespeare alone could work out this end.

Prospero and his creator's art like Orpheus' lute, 'whose golden touch could soften steel and stone'. In prospero in the voice of Shakespeare, as an aged and experienced prophet——not a cry of youth. It is no volcano in eruption like Hamlet. Prospero is, as Novalis would say, 'a completely fashioned will'.

After realizing all the joys of power, Shakespeare discloses to the audience his intention of renuncation. It is his valedictory address to theatrical world when Prospero says——

But this rough magic.

> I here abjure, and when I have required
> Some heavenly music—which even now I do—
> To work mine end upon their senses that
> This airy charm is for, I'll break my staff,
> Bury it certain fathous in the earth
> And deeper than ever did plummet sound.
> I'll down my book.

Ariel, who had acqitted himself with sincerity, wins freedom. His master regains his dukedom and faith in humanity. He leaves all enchantment and disappears like Shakespeare leaving the din and bustle of London theatres, when he says——'Our revels now are ended'.

STUDENTS OF THE FIRST YEAR SCIENCE, SESSION 1936-37.



Chairs *(left to right)*—Mr A M Rozario Mr Bhim Sen Mr Shri Narain Mathur, Principal P. Seshadri, Mr. H. P Haldar, Mr Patta Seshadri Mr Chaugan Mal Rathi

EDITORIAL NOTES.

This special number of the College Magazine will be, we hope, not only a permanent memorial to the Centenary, but a volume which will be treasured by all those who have had the privilege of being connected with this institution. We are grateful to all friends and Old Boys who have helped in the preparation of this souvenir by sending us portaits or literary contributions. We are particularly indebted to the Hon'ble Sir George Ogilvie, Chief Commissioner Ajmer-Merwara, the Rev. J C. Chatterjee, Superintendent of Education, Mr. A. Miller, ex-principal of the College, and Mr. C. L. Griffin, Commissioner, Ajmer-Merwara for their good-wishes and inspiring messages.

* * * * *

We take this apportunity also of congratulating Prof. Hari Prasad, Vice-Principal on his re-election as Deen of the Faculty of Science, Agra University. The fact that it is for the third time in succession that he has been elected to the Deanship, is proof of his popularity and no small distinction to the institution to which he belongs. Our congratulations are due also to Professor D. N. Sharma on his nomination to the Municipal Committee, and to Mr. Raj Kishore on his success at the M.Sc. (Physics) Examination of the Calcutta University.

* * * * *

Certain changes in the Staff were necessitated this session by the illness of Professor Lalji Srivastava and Prof. D. N. Sharma Mr. Rajkishore has been acting as Professor of Physics during the protracted absence of Professor Lalji Srivastava. During the period of six weeks when Prof. Sharma was confined to bed with pneumonia, the Logic and Philosophy classes were entrusted to the very efficient hands of Mr. S. K. Bose, holder of a first class Cambridge Tripos.

* * * * *

We have very great pleasure in announcing that the Gibson gold medal for best sportsmanship will be awarded this year to Mr. Asadullah Khan Survery of the IV yr. arts. Below is also given the list of students who have been awarded Colours, for distinction in games during the session 1936-37. We congratulate them most heartily :—

College Colours:

Cricket—1. Shiv Dass, IV yr. Sc.
2. Jamalur Rehman, II yr. Arts.

Hockey.—1. Kishen Lal, IV Yr. Arts.
2. R. Lewellyne „

Tennis—1. Shiv Das, IV Yr. Arts.
2. Asadullah Khan, „
3. Syd. Imdad Hussain II Yr. Sc.

Football—1. S. P. Roy, II Yr. Sc.
2 Sharif Ahmed, II Yr. Arts.
3. Kishen Lal IV. Yr. Arts

Volley-Ball.—1. Kashi Nath, II yr. Sc.
2 S P. Roy, „

Sports.—1. Kishan Lal, IV Yr. Arts.
2. Kaushal Kishore II Yr. Arts.

Rajputana Inter-College Tournament Colours:

Tennis.—1. B. N. Bhatnagar, IV Yr. Arts.
2. Shiv Das, IV Yr, Sc.
3. Imdad Husain, II Yr. Sc.

Hockey.—1. Kishen Lal, IV Yr. Arts.

Football.—1. Asadullah Khan IV Yr. Arts.
2. Jamaluddin II Yr. Arts.

Volley-Ball—1. Hardev Singh—III Yr. Arts.
2. Jagdish Narain II Yr. Arts.

Sports.—1. Kaushal Kishore II Yr. Arts.

Notes on Portraits.

1. *Sir Seraimal Bapna*: Prime Minister of Indore who has represented India at the League of Nations in Geneva and is a distinguished Old Boy of the College.

2. *Dewan Bahadur Har Bilas Sarda*: One of the oldest and most distinguished Old Boys of the College, formerly of the Judicial Service in Ajmer-Merwara; has represented Ajmer-Merwara in the Legislative Assembly for several terms; a well-known historian and writer of various books including *'Hindu Superiority'*; has been connected with the College for several generations, his father having been a student and also the Librarian, and his son and grandson have also been students.

3 *Dewan Bahadur K. L. Paonaskar, C. I. E.*: was appointed Professor at the College when it was raised to the first grade in 1896; has been Diwan of Kishengarh and Member of Council, Bundi.

4. *Rai Bahadur Mitthan Lal Bhargava*: a leading advocate of Ajmer and another distinguished Old Boy of the College, connected with many progressive movements in the city; worked hard as secretary of the Ex-Students' Association Government College, Ajmer for raising the College to the Degree standard. He is also the Vice-President of the Ajmer Municipal Committee.

5. *Mr. D. H. Vakil*: an Old Student of the College and a well-known resident of Ajmer, active in business circles; has endowed the College with a gold medal in the name of Mr. E.C. Gibson, the former Commissioner of Ajmer-Merwara for the best all-round sportsman in the College.

6. *The Mehtas of Udaipur*: members of the well-known family of Panna Lal Mehta C. I. E., Diwan of Udaipur from 1870 to 1892; Mr. Fateh Lal Mehta, his sons, Messrs Devilal

Mehta, and Udailal Mehta and two grand-sons, Messrs Kanhyalal Mehta and Gokul Lal Mehta have all been students of the College. Mr. Kanhyalal Mehta has passed in the I.C S. examination this year and Mr. Gokul Lal Mehta has stood first in the whole university in English this year.

7. *Yeshant V Bapat, B. A.,* : an Old Student of the College who has donated rupees two thousand to the College library in memory of his late lamented father; an all-round sportsman who continues to take interest in sports.

8. *Maharaj Nagendra Singh, B. A., Hons. (Cantab)* : younger brother to His Highness the Maharawal of Dungarpur; an Old Boy of the College who stood first at the B. A examination in the entire Agra University and has since taken Honours in History at the University of Cambridge; a good Cricket player.

9. *Krishen Dayal Bhargava M.A.*: another distinguished Old Boy of the College who topped the list of successful candidates of the Agra University at the B. A. examination.

10. *Rai Sahib Bhav Dutt Shastri* : retired Professor of Sanskrit of this College after thirty years of devoted service, who has donated rupees one thousand to the College library for Hindi and Sanskrit books.

11. *Dewan Bahadur Piyare Lal* a distinguished Old Boy of the College, formerly Income Tax Officer, Ajmer and at present Commissioner Excise, Jaipur State; founder of the Sanatan Dharam Intermediate College, Beawar.

COLLEGE UNION CABINET, SESSION 1936-37.



Standing (left to right): Ishwar Dayal, R. N. Kapur, Asha Ram, Panna Lal, Bishan Swarup, Brij Beharilal, Madan Gopal, Amir Chand.

Chairs: Qudratullah Khan, P. Gopal Kishana, Ram Sarup, (Treasurer), Prof. D. N. Sharma, (President), Principal P. Seshadri, B. N. Bhatnagar (Speaker), Girdhari Lal Gupta, (Secretary), Kameshwar Nath, (Asst. Secretary), Raj Bahadur Singh.

Ground: Krishana Kumar, [illegible]

COLLEGE LIFE.

The College Union.

(A Brief History.)

The history of our Union has indeed been a chequered one. It first commenced under the modest title of "The Government College Debating Society", with Prof. K. S Mankar as its President. Under his able guidance it functioned successfully for a number of years but in 1928 it was re-named "The Gevernment College Union" and placed in charge of Prof. D. N. Sharma. He organised the Society on a democratic basis which gave students a greater chance of being acquainted with coustitutional procedure.

At the same time the constitution was remodelled on the lines of the Oxford University Union to which amendments have been made from year to year. The present Constitution is the result of a number of modifications which have brought it to a high pitch of efficiency. The office of the Speaker was created. The first incumbent of this office was Mr. Ramink Lal Mehta. He was followed by Messrs Umrao Bahadur; Harish Chandra Goel; Ghanshyam Nath Sharma; Ram Karan Gupta; Azizur Rehman Khan Survery, Suraj Prasad Mathur, Monoranjan Prasad and Dharmendra Veer Shivhare. The present occupant of this office is Mr. Brijendra Narain Bhatnagar of IV year Arts. Until 1929 the financial condition of the Union was very dreary. It was overcome, however, by the sanction of the Principal to a charge of a nominal fee of Re. 1/-, per annum, to be realised from all members of the Union. Since then the financial position of the Union has been very sound.

The sister societies, Hindi Sahitya Sabha and Bazm-e-Adab were then put under the College Union in order to represent the Hindi and Urdu sections of the College.

Since the advent of Principal P. Seshadri a new life has been infused into the activities of the Union. We look forward to many interesting meetings in the future under his kind patronage.

The office-bearers elected [for the year 1936-37 are as follows.

President—Prof. D. N. Sharma, M A., LL.B.

Speaker—Mr. B N. Bhatnagar.

Secretary—,, Girdhari Lal Gupta.

Asstt. Secretary—Mr. Kamesewar Nath Keshyap.

Treasurer—Mr. Ram Swaroop Sharma.

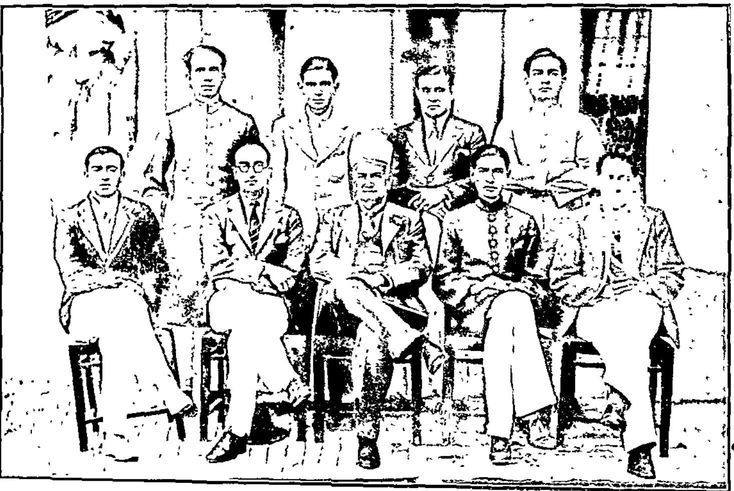
GIRDHARI LAL GUPTA,
Secretary.

The College A. D. C.

One of the most popular activities of the College during a session is the dramatic perfomance, organised by the Amateur dramatic Club. The performances have been of high standard and it will be no exaggeration to say that they are the best that are staged in Ajmer The gentry of this city is always looking forward to this event and has ever given us the greatest encouragement. It is this society besides that develops the artistic, musical and histrionic talent of the College.

The net proceeds of our performance every year are given out in charity, mainly to the poor boys of the College. At times, the proceeds have also been used in the improvement of the College library.

THE AMATEUR DRAMATIC CLUB MANAGING COMMITTEE, SESSION 1936-37



The following members represented the Bazm-e-adab at the Inter-College Tournaments at Udaipur and we record with pride that they brought with them the Urdu Trophy.

Syed Abdul Nafey II yr. arts.
Jamilur Rehman Khan II yr. arts.
Md. Qudratullah Khan IV yr. arts.

We shall also organise a debate and Mushaira during the Centenary celebration week of this College.

MD. QUDRATULLAH H. KHAN,
Secretary.

College Cricket XI.

Looking back through the long abysm of time, the Centenary ot the 'alma mater's academic success, we indulge in a retrospect of Cricket at this institution. Cricket has always been the most popular of games here, and a large number of famous players have wielded the willow at the College nets. Apart from producing players of exceptional calibre like Messrs. Hans Rai, Dan Mull, Fazal Ahamed, Mukerjee, Alwin Sharman and Gulab Singh, the College Cricket teams have also had a number of those who have distinguished as scholars. One of our players Mr. K. L. Mehta, passed the I.C.S. Examination this year and another, Syad Mahbood Hussain has been selected for the post of D. S. P. by the Bombay Government.

A report of the Cricket team can hardly be complete without a word of genuine gratitude and deep appreciation of the unique guidance rendered to our teams by our enthusia-

OUR CRICKET TEAM 1936-37



Standing *(left to right)* — Messrs B N Bhatnagar Kishan Lal N N Bhatnagar Girdhar Singh R Lewellyn Bhawani Lal Ishwar Dayal

Chairs Prof K S Minkar (Games Secty) Asadullah Khan Survers (Captain) Principal P Seshadri Prof S S Mathur (Cricket Supdt) Shiv Das (Vice Captain)

Ground Rajendra Singh Jamilur Rehman

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OUR CRICKET TEAM 1936-37



***Standing* (*left to right*)**—Messrs B N Bhatnagar, Kishan Lal, N N Bhatnagar, Girdhar Singh, R Lewellyn, Bhawani Lal, Ishwar Dayal

***Chairs* „ „** Prof K S Mankar (Games Secty), Asadullah Khan Survers (Captain), Principal P Seshadri, Prof S S Mathur (Cricket Supdt), Shiv Das (Vice Captain)

***Ground* „ „** Rajendra Singh, Jamilur Rehman

astic Superintendent, Prof. S. S. Mathur. But for his help and the interest taken by our Principal, and our Games Secretary, the cricket team could never have been so successful. I am indebted also to our coach Mr. K. B. Murad for having helped us so tremendously year after year.

Since the publication of the last number of the College Magazine we have had the opportunity of playing many interesting matches. We played with the Mayo College Boys Eleven at a two-days fixture on our ground. Our team lost the toss and was sent in to bat. There was a collapse and unluckily we could not collect more than 55 runs—The Mayo College Eleven entered in to bat and scoired 185 In the second innings our College scored 148 runs, Messrs. Girdhar Singh, Imdad Husain and Jamilur Rehman Khan being the top scorers with 29, 26, and 24 runs respectively. College went to bet. They needed only 19 runs to win the match which they scored without any loss. The College was defeated by 10 wickets and 1 run.

The most execiting match of the season was played between the Arts and the Science teams. The Arts team batted first and scored 119 runs The Science team scored 130 runs the highest score being that of Messrs Shiv Dass and Ram Kishore Ojaha who made 50 and 26 runs respectively.

The next fixture was against the I. B. C. The outsiders batted first scoring 134 runs. Mr. K. B. Murad took [illegible] wickets for 60 runs Then we batted and declared at 157 runs for 5 wickets and won the match by 5 wicket and 23 runs. Messrs. Ram Kishore Ojaha and Syed Sajjad Hussain scored 63 and 32 runs respectively.

We are eagerly looking forward to the Colvin [illegible] Cricket Tournament in which our team has entered. [illegible] play with the Bisset Institute in the first match.

We note with great satisfaction that Mr. Shive Dass is showing an excellant from in batting and bowling both, which Messrs Roy Lewellyn and Krishna Lal have showed their talent in effective bowling.

ASADULLAH KHAN SURVERY,
(*Captain*).

Government College Tennis Club

Since the publication of the last number of the Magazine, we have had the opportunity of playing the Rajputana Inter-College Tournament at Udaipur. We reached the finals very easily and played Jaipur in the finals. As bad luck would have it, we lost the match in spite of our best efforts The main factor responsible for our defeat was lack of practice and the lawns on which we had never played The Jaipur team proved strong and especially the Singles man. We have been playing our local tournaments. Though the standard is fairly good, it was disappointing to see very few entries coming in. The following was the result of the tournaments:

Senior Doubles—Narendra Narain, Winner
Imdad Husain Runners-up

Senior Singles—Narendra Narain and Imdad Husain } Winners.

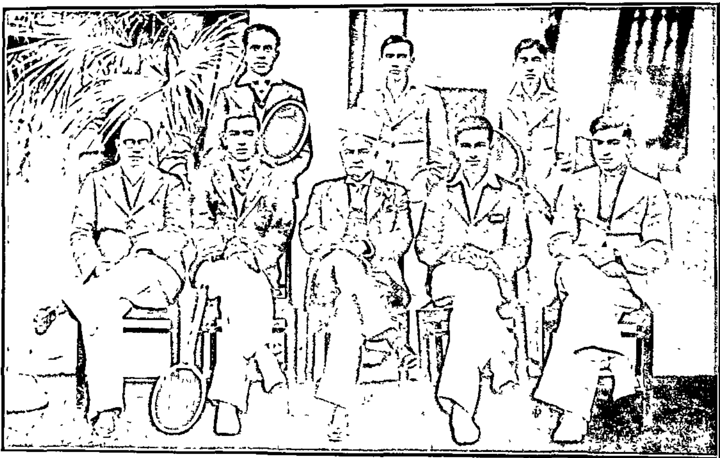
Prof. A.M.D. Rozario and Asadullah Khan—Runners up.

Junior Singles—Hukam Chand Jain—Winner.
R. A. Gonsalves—Runners up.

Junior Doubles—Hukam Chand Jain and K. B. L. Capoor —Winners.

. Farid Ahmed and Sumer Chand—Runnesr-up

OUR TENNIS TEAM, SESSION 1936-37.



***Standing** (left to right)*—Messrs Asadullah Khan Survery Shiv Das Rajendra Singh

***Chairs** (left to right)*—Prof K S Mankar (Games Secretary), Mr B N Bhatnagar (Captain) Principal P Seshadri Prof A M Rozario Mr N N Bhatnagar

This year the Patterson Cup Doubles Tournament was run under the auspices of the College Tennis Club. It concluded with the victory for Messrs. Gulab Das Badgel and Brijkishan Das Badgel. The Badgel brothers proved superior to their opponents, Messrs. W. D. Lewis and B. L. Saxena who were runners-up after winning the trophy for two years in succession.

It is gratifying to note that Messrs. B. N. Bhatnagar and Shiv Dass reached the Semi-finals in the Government High School tournaments in doubles events

The following have been awarded the Rajputana Inter College colours:

(1) B. N. Bhatnagar.

(2) Shiv Dass Kapoor.

(3) Imdad Hasan.

Messrs Shiv Dass, Asadullah Khan Survery and Imdad Hasan are declared eligible to wear the College Colours in Tennis.

I take this opportunity of thanking Mr. K. S. Mankar and Mr. A. M. D. Rozario for their guidance and help.

B. N. BHATNAGAR,
Captain.

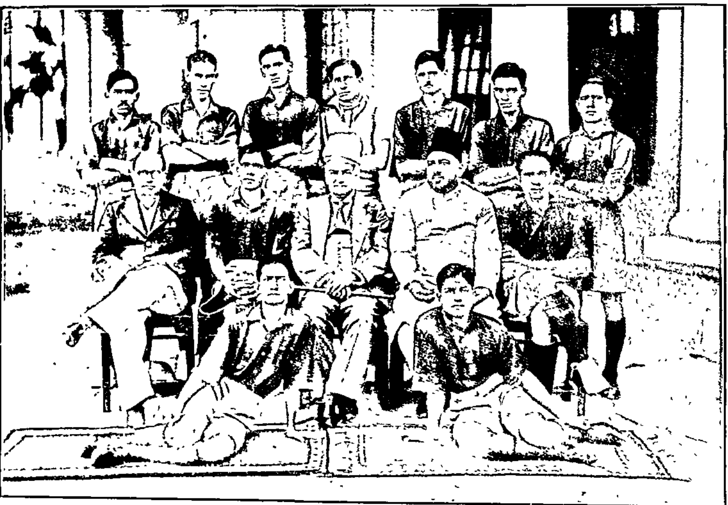
Foot-Ball Team 1936-37.

This year the team has attained and kept up a high standard of game. Our team carried the palm in most of the matches. The session began with two easy victories over the Diamond Sports Club and the Rangers Club.

On the 17th September we had a match against Nagra Sports Club. The game was very exiting. After a well-contested play the match ended in a draw (2, 2). We were now getting in fighting trim for the then forthcoming All India Ogilvie Foot-Ball Tournament. In the meantime we played a match against the Meerut College team on the 1st October. As the ill-luck would have it, we lost the day by one goal (1, 2). On the 17th October, we played another match against Gunj Union and had the pleasure to secure victory by two goals (2, 0). On the next day we had another fixture against the Friends' Club. Both the teams tried hard to defeat each other, but the match ended in a draw (1, 1). Then came the long awaited All-India Ogilvie Foot-Ball Tournament. On the 22nd October we all assembled in the Loco-ground, cheerful and animated, but less hopeful since our opponents were very strong Amidst the vast multitude of spectators we played our part, though utterly vanquished by four goals to nil. Our team was handicapped by the absence of some of our veterans. Hence it could not be represented to its best. However, we had the satisfaction of playing our part well.

Early in the next month we left for Udaipur where the Rajputana Inter-College Tourney was held. On the 3rd November we played against the Udaipur team and, to the utter surprise of the spectators who expected otherwise from the previous years' results, defeated them by 3 goals (3,0). We had now to play the semi-final against the Jodhpur team which was undoubtedly regarded as the strongest team. Fortune favoured us and in spite of the fact that the backs of

OUR FOOTBALL ELEVEN, SESSION 1936-37.



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the rival team were as impregnable as the Rock of Gibraltar, our dashing 'forwards' did succeed in scoring and thousands witnessed the ball in the net on the Jodhpur side. When the game was about to be over, we unfortunately found the ball in our net. Extra time was given the game took a turn and we were defeated by one goal (1, 2)

Early in the next month we joined the Jones Gunj Railway Colony Tourney On the 1st December we played against Gunj Union 'A' and after a well-contested match we won by one goal (2, 1). On the 8th December we played against the Jones Gunj 'A' and likewise defeated them in the semi-final by one goal (2, 1) We played the final on the 20th December against the National Club and defeated them by one goal (2, 1) The game was marked by the brisk and fine display of Messrs. S. P. Roy, Sharif Ahmad and Rozario. Each player got a cup and Mr. S. P. Roy got one champion-ship medal in addition. On the 6th December we had a fixture with the local Moinia Islamia High School team and defeated them by 3 goals (5, 2)

The following players are to be congratulated on their receiving "The College Colours" in Foot-ball.—

(1) Krishan Lal IV yr. Arts.
(2) S. P. Roy II yr. Science.
(3) Sharif Ahmad II yr. Arts.

JAMALLUDIN,
Captain.

College Hockey Eleven

The election of the Captain and the Vice-Captain of the team was held in the first week of August 1936. Mr. Kishan Lal and Mr. Roy Llewllyn were elected the captain and the vice-captain respectively for the session 1936-37. Bubbling

with enthusiasm our players proved to be regular, efficient and conscientious and their active co-operation, no doubt stood as in good stead, whenever called for. Our players had a remarkable combination and team spirit. And it cannot be denied that forwards were our strong points, as revealed in a number of matches we played.

Before we entered in the Rajputana Inter-College Tournament we had already played not less than seventeen matches with the leading teams of the locality. Most of the matches brought to our credit signal victories. In fact, we lost only three matches, largely due to the indisposed health of some our players. We played four matches against the local Y. M. C. A. team and won three of them. We had a clear victory *in our match with the Police team as well as the* Government High School team.

All our energies preceding the Rajputana Tournamant were chiefly directed towards our equipment and preparation for the tournament itself. We joined with renewed vigour and energy. In the first round we played against the Jaipur team which was the formidable team we had to encounters at Alwar in 1935. We had a highly contested match with them. Finally, we defeated them by 2-1 and met the Udaipur team in the second round and beat it with a crushing defeat. In the final match with Pilani, our combination of the forwards and the half-hacks was really very smart and efficient. The stick-work of Mr. Roy Llwellyn was marvellous. But to our regret, the players in our opposition took recourse to hard hitting and a game which was hardly fair. We lost this match by one goal

On the concluding day of the tournament, the Committee presented its Hockey Colour to Mr. Krishna Lal, the Captain, recognising his merit.

KRISHNA LAL YADAVA,
Captain.

OUR HOCKEY ELEVEN, SESSION 1936-37.



***Standing** (left to right)*—Raj Bahadur Singh, James D Rozario, Mhd Yusuf Khan, Amar Singh Uberoi, Girdhar Singh, Noorul Hasan, Bhawani Lal Mathur, R A Gogtey, Nelson Wilfred

Chairs „ „ Prof K S Mankar (Games Secty), Prof D N Sharma (Supdt), Principal P Seshadri, Kishan Lal (Captain), R Lewellyn (Vice Captain)

Ground „ „ Kaushal Kishore, Mahendra Kumar

Volley Ball.

A review of the achievements of the Volley-ball team is rather gloomy this year. The 'Kala Bagh' was the first tournament we played in. There we had a tough fight but we lost in the semi-finals against the Ragbir Royal Club, the best team of the province. We had, of course, the consolation that two of our players, Messrs. Jagdish Narain and Hardev Singh were awarded efficiency Cups. Again we entered in the Ram Ganj tournament. In the beginning we inflicted a crushing defeat over the selected team of Tonk, but were repaid in the same coin by the Jodhpur team in the next match. Mr. Hardev Singh was awarded an efficiency cup in this tournament for his good display. Next we. went to Udaipur in the Inter-College tournament, as winners of the last year. Unfortunately, we lost against Bikaner. But we made good our loss by securing two Rajputana efficiency colours, which were awarded to Messrs Jagdish Narain and Hardev Singh.

HARDEV SINGH,
Captain.

Report of the 8th Ajmer Troop.

Since we submitted our report on the last occasion we have been very active and enthusiastic in our various programmes. Last September when the Ajmer Scouts' display competition was held on the College grounds we were declared the winner of the first, for having arranged an admirable display. We made a hut which suddenly caught fire, and we showed how to rescue the inmates In October, we were awarded a special prize by the Commissioner for giving the second best item which depicted the scenes of Indian Social evils—early marriage, and extravagance at ceremonies etc. at a camp fire held in aid of the maternity home at the Islamia High School.

During the Music Conference days, the scouts of our College proved very helpful in the construction of the pandal, in the office as well as outside to look after the guests. We are glad to note that our enthusiastic support was recognised with great admiration by the management of the Conference.

We were fortunate to undertake a pleasant tour to Calcutta during the last Puja holidays in the company of more than a dozen scouts. We had the advantage and opportunity of halting at Gaya, Benares, Allahabad and Agra on our way back to Ajmer with a very small sum of Rs 15 each which included all fares, sight seeings, fooding and lodging.

In the first week of November we devoted one full day in collecting flour, sugar and ghee to cook *halva* to be distributed among the poor on the occasion of Dewali. During the Pushkar Fair a three days camp was held at Pushkar to train scouts for the All-India Jamboree.

But the most exciting event of the session was our staging the Urdu version of "The Bishops' Candlesticks" at the Bisset Institute on the 22nd January to contribute to the programme of the Red Cross Association. The Secretary of the Red Cross society awarded a medal to Mr. Asadullah Khan Survery for playing the role of the convict with great ability. Mr. P. V. Desai also was the recipient of a medal for playing the role of Bishop. Mr I. M. Talwar played the part of Bishop's sister and was awarded a medal.

We have great pleasure in saying that in spite of the forthcoming examinations, a patrol consisting of eight scouts will start for Delhi on January 31st 37 to participate in the All India Jamboree where the scouts will have the good fortune of seeing our chief scout Lord Baden Powell of Gilwell.

It is indeed gratifying to write that in the beginning of the year I was able to qualify myself as a *King's Scout.*

SYED FARID AHMAD,
Secretary.

Our Volley Ball Team, Session 1936-37.





Our College Library—Its Past and Present.

(By Narwar Singh M. Rao, M.A., Librarian).

This department of the College is as old as the institution itself, which commemorates its hundred year's existence this month. We look back with pride on a succession of students and scholars, who have availed themselves of this vast treasure of learning, kept stored and arranged in the almirahs of this department, and become conspicuous in the public and social life of this country. Dewan Bahadur Har Bilas Saida, whose father was Librarian of this College once, and who had ample and an easy access to the library in his younger days frankly admits that his scholary habits received inspiration from this department more than from anything else.

Mr. F. L. Reid, the then Principal complied the alphabetical catologue of books in his time in his own beautiful hand. That copy, though of not much use these days, being out-of-date and not based on any modern principles of catologuing, is still preserved in the College. He took interest in the Library in more than one way. He got all standard works of Literature bound in beautiful leather and got the titles lettered in gold A rumour runs among those acquainted with the affairs of the college of olden days that some of the most valuable works of the Library were retained by the learned borrowers and never returned. This institution, being so old, carries the reputation of possessing very valuable books, (specially in History and Sanskrit), some being sent from the Fort William English Madarssa, Calcutta, in the days of the East India Company. Many such volumes are still in the Library, though some seem to have disappeared in the early days when the department was apparently in neglect.

In the olden days, there was no proper Librarian. The College Head Clerk had to do duties both as Librarian and Clerk and in this dual capacity, many

able men worked in this College. The chief among them were Messers, Mangi Lal Dosi, B. A. (who became an Extra Assistant Commissioner by gradual promotion), Kesho Saran, M N. Roy, Badri Nath B A., Rai Sahib P. B. Joshi, the present Head Master of the local Government High School, Lalit Narayan, the Superintendent of the Commissioner's office etc. Increase of work and the pressure from the University caused the Government to appoint a whole-time Librarian, Mr S. Agha Hasan, on a graded post of Rs. 80-4-120 He worked for some years, but the financial stringency of the Govt. axed this post again in 1922. Mr. Nemi Chand, the second clerk of the College had to conduct this department as an addition to his duties for some years, but the department remained in neglect. Again the University inspectors, the present Principal was one of the members, seriously objected to this state of affairs. The present Librarian was appointed in 1931 and also sent for training at St. John's College, Agra, where the Dewey system of classification had been introduced by the Rev. T. D. Sully. Many changes of far-reaching importance have been introduced during the past six years and the Library today is re-organised on up-to-date lines after strenuous effort. The Library to-day maintains perhaps the best reading room in jurisdiction of the entire University of Agra. No doubt the reputation of the College Library as being the best in the whole University circle is zealously maintained.

All this improvement in the present Library is due to the generous help of successive Principals. Ever since his arrival, Principal Seshadri, has taken very keenest interest in its development.

The College library had nearly five thousand volumes in 1931, but by the additions in the number procured by the donations which Principal Seshadri has been able to secure, the number steadily grew and today the college library has almost double the number of books. The College is deeply

indebted to the following gentlemen for substantial donations and presentation of volumes to the Library :

1. Mr. Yeshwant Vinayak Bapat, a student donated Rupees two thousand in 1934, for the improvement of the English section of the Library in grateful memory of his father, who was an ex-student of this college and who had died the same year. Nearly six hundred books were purchased from this sum and a wing of the college library is named after him the Bapat Memorial Section'.

2 Rai Sahib Pandit Bhava Datt Shastri, the retired Professor of Sanskrit of this College, donated a thousand rupees for the improvement of the Hindi and Sanskrit sections of the Library. In addition, he presented nearly two hundred Sanskrit books to the College. Nearly four hundred books were added into the Hindi and Sanskrit sections in all and a section of the Library is named after him the 'Rai Sahib Pt. Bhava Datt Shastri's Presentation'.

3 Professor Hari Prasad, the present Vice-Principal of this College, presented 63 volumes of Chemistry books to the College Library.

4. His Highness the Maharawal of Dungarpur, donated Rs. 500/- for the improvement of English and Economic sections of the College Library in grateful appreciation of his younger brother, Maharaj Nagendra Singh's having gained a first class first, in the Agra University in 1934, after his full career of four years in this College. Nearly hundred books were added by this sum.

5. Professor S. S Mathur and Mr. Raj Kishore deserve to be congratulated for effecting some savings in their Dramatic and Reading-room funds, respectively, and putting them at the disposal of the Library. Nearly 150 books were purchased from this additional income.

All these donations have supplemented the Government grant to improve the College Library. We look forward further donations and increase in the grant or the levy of a library fee

The present vigorous use of the Library is indicated by the fact that nearly seven thousand volumes are being lent out to three hundred students every year with an average of nearly 23 books per student is a very healthy sign of its bright future. It is hoped the Government will take an even increasing interest in its future.

THE COLLEGE STAFF.

Name	Post
Mr. P. Seshadri M. A. .. .	Principal.
Mr. Hari Prasad, B.A. B. Sc., (Manchester) F.C.S. ...	Vice-Principal and Professor of Chemistry.
Mr. Bishamber Prasad Mathur M.A.	Professor of Mathematics.
Mr. Lalji Shrivastava M. Sc.	Professor of Physics. *(on leave)*
Mr. K. S. Mankar, M. A. (Oxon)	Professor of Economics.
Maulvi Hamidullah Khan Yusufzai	Professor of Persian.
Mr. Shiv Shankara Mathur M. A. .	Professor of English.
Mr. Karam Ghani Khan, M.A., L.T.	Professor of History.
Mr. Kanhaiya Lal Mathur M. Sc.	Professor of Biology.
Mr. Deoki Nandan Sharma, M A, LL.B.	Professor of Logic and Philosophy.
Mr. Rameshwar G. Ojha, M.A. ..	Professor of Sanskrit.
Mr. Shri Narain Mathur, B. Sc, ...	Asst. Professor of Chemistry.
Mr. Raj Kishore, M. Sc., L.T, ..	Asst. Professor of Physics. *(on leave)*
Mr. Patta Seshadri, M A.	Asst. Professor of Mathematics.
Mr. Bhanwar Lal Rawat, M. Sc., ..	Asstt. Professor of Zoology. *(on leave)*
Mr. Bhim Sen, M.A.	Asst. Professor of English.
Mr. K P. Haldar, M. Sc., ...	Demonstrator in Physics and Chemistry.
Mr. A. M. D. Rozario, M. Sc., ..	Offg Asst. Professor of Zoology.
Mr. Chaugan Mal Rathi, M. Sc., .	Demonstrator in Physics.

Head Clerk:—

Pt Gauri Datt.

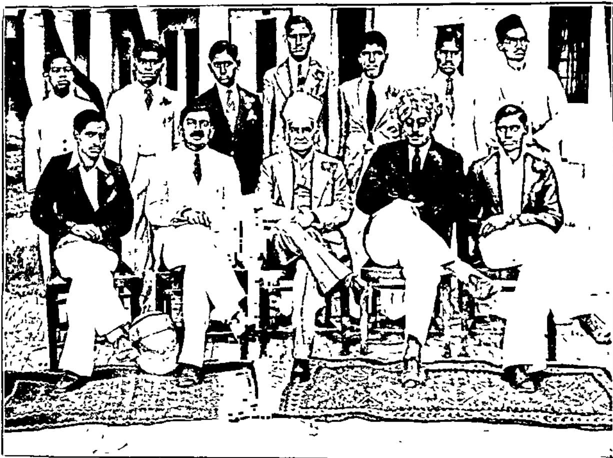
Assistant Clerk:—

Mr. Aftab Ahmad Khan Zubairi.

Librarian:—

Mr. Narwar Singh, M.A.

THE HINDI SAHITYA SABHA CABINET, SESSION 1936-37



Standing (left to right) Jagdish Prasad Goyal, Savitri Prasad, Kishan Prasad, Vishnu Dutt, Shiv Nandan, Sampat Dayal, Deen Dayal Sharma

Chairs ,, ,, Shanker Lal Soni, Raj Bahadur Singh (Secretary), Prof D N Sharma, Principal P Seshadri, Prof R G Ojha (President)

गवर्नमेंट कालेज मेगज़ीन

१३ फ़रवरी सन् १९३७ ई०

आधुनिक सभ्यता विनाश की ओर जारही है

लेखक—मोहनलाल काश्यप बी० ए० (फ़ाइनल)

वास्तव में आधुनिक सभ्यता का आविर्भाव पन्द्रहवीं सदी के इटली ही नहीं वरन सारे योरुप के पुनरुत्थान के साथ ही हुआ। जिस संस्कृति का अवतरण आज से चार सदी पूर्व इटली की गोद में पल कर हुआ, जिस संस्कृति को लेनार्डो और होगार्थ जैसे युगान्तरकारी कलाकारों ने अपनी विलक्षण प्रतिभा से संचित किया, जिस संस्कृति को मार्टिन लूथर, इराज़मस प्रभृति विद्वानों ने वास्तविक धर्म की दीक्षा दी, तथा जिस संस्कृति का इंग्लैंड और फ्रांस के साहित्य-महारथियों ने कायापलट कर दिया, वह संस्कृति आज किस ओर जा रही है ? यदि नैपोलियन, बिस्मार्क, मेजिनी और गैरीबाल्डी सरीखे राजनीतिज्ञों ने विश्व की वर्त्तमान राजनैतिक पद्धतियों को कार्यरूप में परिणत कर सारे मानव-समाज को प्रजातन्त्रवाद और राजनैतिक जागृति का शुभ सन्देश सुनाया तो आज वह राजनैतिक बीजमन्त्र कहाँ लुप्त होगया है ? जिस अमर साहित्य का सृजन कर शेक्सपीयर, कालिदास, विक्टर ह्यूगो और सर्वेन्टीज़ ने डूबती हुई साहित्यिक नौका की पतवार सम्हाल कर उसको एक पुनर्जन्म प्रदान किया, उसी सुन्दर साहित्य का वर्त्तमान क्षेत्र आज अधिकांश में सिनेमा-क्षेत्र की रमणियों की गौरव-गाथा में उलझ रहा है, उनकी जीवन कथाओं से अठखेलियां कर रहा है, एवं सन्तान-निरोध का नैतिक शाप मानव-समुदाय को दे रहा है।

अस्तु। यह आवश्यक है कि ऐसी अवस्था में हमारी आधुनिक सभ्यता का विहंगम दृष्टि से आलोचन किया जाय, तथा उसका तथ्य और उसका प्रभाव एक बार भलीभांति समझा जाय।

प्रत्येक समाज अपने काल की सभ्यता का दर्पण है। आधुनिक समाज भी अर्वाचीन सभ्यता पर भलीभांति प्रकाश डाल रहा है। जिस समाज को स्वामी दयानन्द, मार्टिन लूथर, राममोहन राय, बेकन और स्पैंसर प्रभृति विचारकों ने अपनी आदर्श ज्ञान-धारा से प्रवाहित

किया और उसको सामाजिक सुख, शान्ति और वैभव का अमर पाठ देगए, वही समाज आज आदर्शहीन हो अपना नैतिक दिवालियापन लिए कराल काल का ग्रास होने जारहा है। यदि पौराणिक काल में भ्रातृभाव, मैत्री और व्यक्तिगत सम्बन्धों का हार्दिक सामञ्जस्य अनेक राष्ट्रों के लिये एक आदर्श था, यदि भगवान कृष्ण के काल में सुदामा से निर्धन सखा का समुचित आदर प्राप्त करना संभव था, तो आज वही मानव-समाज स्वार्थ-परता का हृदयहीन आदर्श अपना रहा है। मित्र अपने परम स्नेही पर अविश्वास ही नहीं, वरन् सभी प्रकार के छल, दम्भ और कपट का उपयोग करने में समर्थ हो सकता है। व्यक्तिगत सम्बन्ध का अब कोई हार्दिक महत्व ही नहीं है। स्वार्थ आधुनिक सभ्यता का जीवन है। आधुनिक समाज दम्भ और स्वार्थपरता के ही कलुषित एवं कुत्सित वातावरण में सांस ले रहा है।

इसके अतिरिक्त आधुनिक समाज इस नवीन सभ्यता का पाठ पढ़ कर एक प्रकार से हृदयहीन हो गया है। विवाह तो एक ढोंग और पाखंड मात्र रह गया है। तलाक़ों की संख्या अमेरिका और योरुप में तो प्रतिवर्ष सहस्त्रों तक पहुँच जाती है और भारतसे पुरातन एवं आदर्शवादी राष्ट्र में तलाक़ होना आजकल कोई नई बात नहीं है। स्त्रीजाति का गौरव और आदर तो इस सभ्यता के वातावरण में केवल स्वप्न मात्र ही है। कहीं कहीं तो स्त्री जाति का आदर्श गोस्वामी तुलसीदासजी के शब्दों में "ताड़न के अधिकारी" मात्र रह गया है। न तो स्त्री शिक्षित होकर अपने पुरुषों से सन्तुष्ट रह सकती है, न पतिदेव ही एक स्त्री के सहयोग से सन्तुष्ट रहने में समर्थ है। इसके अतिरिक्त आधुनिक समाज प्राचीन शुभ एवं अशुभ लाभकारी एवं लाभहीन सभी रूढ़ियों और संस्कारों पर कुल्हाड़ा मार रहा है। आधुनिक समाज में प्राचीन संस्कारों के लिये कोई स्थान नहीं। स्त्री अपने पति पर विश्वास नहीं कर सकती, पुत्र अपने पिता को आरोपित कर सकता है, भाई अपने भाई का सर्वनाश करने को तत्पर है। कितना कलुषित हो गया है, यह वातावरण! आज कल का समाज इस हृदयहीन सभ्यता के गर्भ में पल कर केवल मद्यपान, जुआ, वेश्यागमन आदि कुचेष्टाओं द्वारा नैतिक पतन की ओर जारहा है। इतना कुत्सित होकर मनुष्य अपना आदर्श ही नहीं अपना हृदय तक खो बैठता है।

आधुनिक समाज गगनचुम्बी अट्टालिकाओं में शयन करने वाले धनिकों और वैभवशालियों की पूँजी है, जिसको अपने वैभव की शक्ति से उस समाज ने अपना लिया है। यह समाज हृदयहीन सैनिकों और शस्त्रधारियों का है। समता का ढोंग करने वाले प्रजातन्त्रवादी शासकों की पोल है। इस समाज में निर्धन, भाग्यहीन, दुर्बल व्यक्तियों के लिए सुई भर स्थान नहीं, इस सभ्यता में एक व्यक्ति का भली प्रकार जीवन बिताना कठिन है, यदि भाग्य एवं वैभव उसका साथ न दे।

जिस धर्म का सुखद मन्त्र ईसा ने बाइबल में, भगवान कृष्ण ने श्रीमद्भगवद्गीता में, मुहम्मद ने अपनी कुरान में, बुद्ध ने अपने त्रिपिटकों में और सुकरात ने अपने अमर उपदेशों में मानव समाज को प्रदान किया, वही धर्म आज लुट चुका है, नष्ट हो चुका है, जर्जर हो चुका है, तथा पूर्णतया प्रभावहीन होगया है। वास्तव में आधुनिक समाज ने, अर्वाचीन सभ्यता ने एवं इसके विनाशकारी साधनों ने धर्म को प्रायः जर्जर बनाकर मनुष्य को निष्ठुर, अनीश्वरवादी, नास्तिक और बर्बर बना दिया है। आज धर्म का उज्वल रूप तो कहीं ढूँढ़े भी नहीं मिलता। धर्म कहाँ, वह तो अधर्म और पापों के लिये भस्म होकर स्थान रिक्त कर गया। आज का मानव समाज इस स्थिति में पशु समान होगया है, क्योंकि—

आहार निद्रा भय मैथुनं च सामान्यमेतत्पशुभिर्नराणाम।
धर्मोहि तेषामधिको विशेषो, धर्मेणहीना पशुभिस्समानाः॥

यरुशलम में महात्मा ईसा की दीप्त आत्मा, मथुरा में भगवान कृष्ण की ज्योति और भगवान बुद्ध की दिवंगत आत्मा सहसा कांप उठती होगी, अपने समाज की यह दुर्गति देखकर! धर्म तो केवल शब्दकोष का एक शब्द मात्र रह गया है और असंख्य घातक पाप एवं दुर्विचार मानव जाति को रसातल की ओर घसीटे जा रहे हैं। निस्सन्देह ऐसे भयंकर एवं दुखद वातावरण में ईश्वर की उस अमर ज्योति की आवश्यकता है, जो सारे विश्व को, प्रत्येक मानव हृदय को जीवन का वास्तविक लक्ष्य समझादे तथा कर्त्तव्य निष्ठा से आलोकित करदे। धर्म का ह्रास विनाश का लक्षण है, और इस आधुनिक सभ्यता का धर्म विनाश की ओर अपनी राह बना रहा है। इस युग में आधुनिक सभ्यता की किसी जीती जागती प्रतिमा से यदि पूछा जाय, तो आज के मन्दिर, मस्जिद और गिर्जा तो सिनेमा संसार या कलाहीन संगीत में ही स्थित हैं।

शिक्षा और साहित्य निस्सन्देह किसी भी सभ्यता के आवश्यक एवं विचारणीय अंग होते हैं। प्रसिद्ध विद्वान मैकाले का कथन है कि यदि किसी समय की सभ्यता देखना चाहते हो, तो पहिले तत्कालीन साहित्य का अवलोकन कीजिये, वही पर्याप्त है। भारतीय नीतिज्ञों और विचारकों ने भी कहा है कि साहित्य, संगीत तथा कला विहीन मनुष्य पूँछ हीन पशु मात्र है। आधुनिक साहित्य में गीति-काव्य का तो प्रायः दिवाला है। इस सदी में कोई ऐसा साहित्यिक विश्व में नहीं हुआ जिसने विश्व साहित्य की कोई विशेष कमी को पूरी करने का सफल प्रयत्न किया हो। एक भी कवि नहीं आया जिसने कवित्व प्रतिभा को मानव-समाज के लिए हितकारी साहित्य की सृष्टि की हो, एक भी लेखक गेटे, शेक्सपीयर, कालीदास के जोड़ का

इस अर्वाचीन सभ्यता में न पल सकता। युगान्तरकारी साहित्य का सृजन तो आजकल के उन लेखकों से जिन्हें अंगरेजी में penny-a-liner अर्थात् इकन्नी शब्द के मूल्य से लिखने वाले लेखकों से आशा ही नहीं की जा सकती। इस साहित्य संसार के भरोसे रहकर तो विश्व-साहित्य का भंडार रीता ही रह जायगा और मानव-समाज के ज्ञान-चक्षु आलोकहीन ही रह जाँयगे। आज का साहित्य थोथे, तथ्यहीन उपन्यासों से ही परिपूर्ण है। ज्ञानप्रद सामग्री कहीं न देखी जाती है। अतः यह निश्चित है कि जिस सभ्यता ने सुन्दर ज्ञानप्रद तथा युगान्तरकारी साहित्य के सृजन में योग न दिया, वह किसी भी युग में आदर की पात्र नहीं है। वह तो सर्वथा विपरीत राह पर जा रही है। सच है—"विनाश काले विपरीत बुद्धिः"।

संगीत, चित्रकारी और अन्य कलाओं का इस युग में शोकजनक ह्रास हो रहा है। 'सत्यं शिवं सुन्दरम्" का आदर्श तो अनन्त एवं असीम निरादर का पात्र होगया है। संगीतज्ञ भी अधिक नहीं, कलाकार एवं चित्रकार भी श्रेष्ठ प्रतिभा के थोड़े ही हैं जैसे रवीन्द्रनाथ एवं प्रो० रोरिक, परन्तु इन कलाओं को आदर देने वाले एवं प्रोत्साहित करने वाले कहीं नहीं—"गुन ना हैरानो गुन गाहक हैरानो है"।

आधुनिक संसार में आजकल जो विविध प्रकार के राजनैतिक संघर्ष एवं नाना प्रकार की उधेड़-बुन मेक्यावेली के सिद्धान्तवादी डिक्टेटरों द्वारा चल रही है, वह किसी से छिपी नहीं। प्रजातन्त्र शासन अब केवल ढकोसला मात्र रह गया है। डिक्टेटरवाद महायुद्ध की चीत्कारों को प्रसारित कर रहा है। एक राष्ट्र अपने पड़ौसी राष्ट्र का सर्वनाश करने पर तुल रहा है। ऐसी अवस्थाओं में "वसुधैव कुटुम्बकम्" का दैवी आदर्श कहाँ तक सफल हो सकता है?

आधुनिक शिक्षा भी अनेक सामाजिक रोगों की जड़ है। विशेषतया उस विज्ञान ने जिसने मानव-समाज के उपकार के लिए अनेक सुन्दर साधनों की सृष्टि की, वही विज्ञान आज शस्त्रीकरण को प्रोत्साहित करने पर तुला हुआ है और इस सभ्यता को भविष्य के भीषण सर्वनाश की ओर फेंक रहा है। आज का समाज दुर्बलों, निर्धनों और बे-बस भूखे मरने वाले असंख्य प्राणियों की रोमाञ्चकारी कष्ट-गाथाओं और लोमहर्षक करुण-क्रन्दन का एक नाटक-मात्र है।

ऐसी सभ्यता जो मनुष्य के सर्वनाश, धर्म की हत्या, हृदय के लोप, समाज की निर्बलता, साहित्य का दिवालियापन तथा आदर्श की हीनता की एकमात्र जड़ है, नाश के अतिरिक्त किसी ओर नहीं जा रही है।

"असतो मा सद्गमय, तमसो माज्योतिर्गमय, मृत्योऽमामृतं गमय!"

स्त्री-शिक्षा का महत्व

[ले०—श्री प्रो० देवकीनन्दन शर्मा, एम० ए०, एल-एल० बी०]

"The test of civilization is the estimate of woman."

G. W. Curtis.

किसी जाति की सभ्यता का यदि परीक्षण करना है तो देखना चाहिये कि उसमें स्त्रियों का क्या स्थान है। जिस देश में पुरुष ही अविद्या के अन्धकार में विलीन हों वहाँ स्त्रियों की क्या दशा होगी, यह जानना कठिन नहीं। सन् १९२१ की गणना के अनुसार पुरुषों में केवल १४ प्रति शत ही साक्षर हैं, और स्त्रियाँ प्रति सैकड़ा २। [illegible] की 'ईयर-बुक' (१९३१) के अनुसार भारत में ५ वर्ष से अधिक अवस्थावाले पुरुषों में प्रति सहस्र १३९ साक्षर हैं और स्त्रियाँ प्रति सहस्र २१। यह है आर्य्यावर्त की स्त्रियों का विद्याविलास! यह है प्राचीनता के अभिमानी भारतवर्ष की ललनाओं का [illegible] उत्थान!! यह है भारतीय सभ्यता का दिग्दर्शन!!!

किन्तु कहा जाता है कि स्त्री-शिक्षा की प्रगति सन्तोष-जनक है। [illegible] पाठशालाओं में जाने वाली कन्याओं की संख्या बहुत बढ़ गई है। पर यदि इस संख्या का जनसंख्या में वृद्धि के साथ मिलान किया जाये तो ज्ञात होगा कि आज भारतवर्ष में पढ़े लिखे स्त्री-पुरुष प्रतिशत उतने नहीं हैं, जितने दश वर्ष पूर्व थे। क्या इससे अधिक शोचनीय अवस्था हो सकती है? क्या यह शिक्षा में उन्नति है अथवा अवनति?

शिक्षा की इतनी कमी होने पर भी आजकल चारों ओर से शिक्षा पर आक्षेप होने लगा है। क्या इस समय का यह आक्षेप शिक्षा की प्रगति को रोकने वाला नहीं है? क्या स्त्री-शिक्षा उस अवस्था को पहुँच गई है कि उस पर मत स्थिर किया जावे? भूखे के लिये इस बात का तर्क-वितर्क करना कि कौन से पदार्थ में पौष्टिकअंश अधिक है, क्या उसका व्यर्थ प्रयास न होगा? उसे तो खाने को कुछ चाहिए। जब खाना मिलने लगता [illegible] तुलना करने और भोजन-सामग्री में संशोधन करने का अवसर मिल सकता। यही दशा स्त्री-शिक्षा की है। अभी तो आवश्यकता इस बात की है कि स्त्रियों में साक्षरता की वृद्धि हो, उन्हें विद्या के प्रकाश में देखने का अवसर मिले। तभी तो हम गौरव के साथ कह सकेंगे:—

"यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः"

स्त्रियों की मानसिक क्षुधा के प्रति उदासीन रहना, उनके विद्या-प्राप्ति के अधिकार को कुचलना, भारतीय संस्कृति के अनुरूप नहीं है। यदि यहाँ पर पुनः एक बार गार्गी और मैत्रेयी को जन्म देना है, तो इसमें सन्देह नहीं, यहाँ की प्रत्येक कन्या को शिक्षित किया जाना चाहिए।

किन्तु इसमें भी सन्देह नहीं कि आजकल की थोड़ी-बहुत पढ़ी लिखी स्त्रियों में अवश्य कुछ स्वच्छन्दता के भाव उत्पन्न होगये हैं। अवश्य ही आजकल की पठित स्त्रियाँ आन्दोलनों द्वारा अपने साम्पत्तिक तथा सामाजिक अधिकार चाहती हैं। कट्टरवादी कहते हैं कि पुरुषों के विरुद्ध स्त्रियों के यह आन्दोलन भारतीय ललनाओं को शोभा नहीं देते। किन्तु सुधारकों का विचार है कि यह जागृति के चिह्न हैं। ज्वर के प्रकोप में निर्बलता का उतना अनुभव नहीं होता जितना कि ज्वर शान्त होने पर। बात यह है कि शताब्दियों से पुरुष स्त्रियों के प्रति इतने कठोर बर्ताव करते आये हैं कि आज उन्हें अपने विरुद्ध कुछ भी सुनना अच्छा नहीं लगता। किन्तु यह तो समय की पुकार है, इस युग का सन्देश है। जहाँ-जहाँ अनधिकार चेष्टायें होंगी, वहाँ कम से कम उंगली तो अवश्य ही उठाई जायगी। सहयोग की भित्ति प्रेम और सहानुभूति की शिला पर होनी चाहिए, न कि पाशविक बल तथा परम्परागत रूढ़ियों पर।

परन्तु यह स्मरण रहना चाहिए कि स्त्रियों की शिक्षा उन्हें पुरुषों का प्रतिद्वन्द्वी न बना दे। प्रसिद्ध लेखक रस्किन ने कहा है–"The one completes the other" अर्थात् स्त्री पुरुष एक दूसरे के सहायक हैं। अतः स्त्री-शिक्षा द्वारा स्त्रियों के नैसर्गिक गुणों को प्रस्फुटित करना चाहिए। उनकी शिक्षा में पुरुष के विरुद्ध विष न मिलना चाहिए; क्योंकि महाकवि मिल्टन के अनुसार—

> "For contemplation he and valour formed,
> For softness she and sweet attractive grace,
> He in God only, she for God in him."

दोनों मिलकर पूर्ण मनुष्य की पूर्त्ति करते हैं, उनमें विरोध कैसा ? राधाकृष्ण, सीताराम आदि वाक्यांश इसी ओर संकेत करते हैं। अतः पूर्ण राष्ट्र-निर्माण में स्त्री और पुरुष, दोनों की शिक्षा की आवश्यकता है। किन्तु ऐसा न हो कि पुरुष साक्षर हों और स्त्री निरक्षर और न यही हो कि स्त्री-पुरुष दोनों ही शिक्षा के एक से साँचे में ढले हों।

दुर्भाग्य से पश्चिमीय शिक्षा-पद्धति कुछ अंश में इस बात को विस्मरण किये हुए है। इसीलिए डाक्टर सन-यात ने कहा था, "हमें पश्चिम का विज्ञान अवश्य ग्रहण करना चाहिये, परन्तु वह भी उच्च कोटि का। फिर भी पुनरुद्धार के लिए हमें अपने ही पुरातन ज्ञान तथा नैतिकता का पालन करना चाहिए। बाहर से आनेवाली संस्कृति को ग्रहण कर अपनी सदियों पुरानी संस्कृति को त्याग देना सरासर भूल होगी"। महात्मा गान्धी ने भी कहा है:—"We would do well not to be carreid away by the glamour of the material splendour that comes to us from over the Indian Ocean. All is not gold that glitters" अर्थात् हमें पश्चिम की भौतिक छटा पर मुग्ध न हो जाना चाहिए, प्रत्येक चमकीली वस्तु स्वर्ण नहीं होती। अतः आवश्यक है कि कन्या-पाठशालाओं की व्यवस्था सार्वजनिक कुशल हाथों में हो और पाठ्यक्रम में उदार धार्मिक शिक्षा तथा प्राचीन संस्कृति-परिचायक कथायें, आख्यायिकायें तथा काव्य का भी समावेश हो। फलस्वरूप भारत पश्चिमीय विज्ञान और स्वतंत्रता की जमना और प्राची की सन्तोष और त्याग की गङ्गा का शुभ सङ्गम बन जायगा! कितना सुन्दर सम्मिलन होगा!!

जापान ने अपनी महिलाओं के समक्ष "अच्छी पत्नी और बुद्धिमती माता" का सुन्दर और उच्चादर्श रखा था, यद्यपि उसकी औद्योगिक प्रगति तथा राजनीतिक उथल-पुथल के प्रचण्ड झकोरों के सामने वह ठहर न सका। किन्तु भारत को यह आदर्श किसी भी अवस्था में अपने सामने से ओझल न होने देना चाहिए। विदुषी माता का स्थान भारतीय संस्कृति में बहुत ऊँचा है। मनु महाराज कहते हैं:—

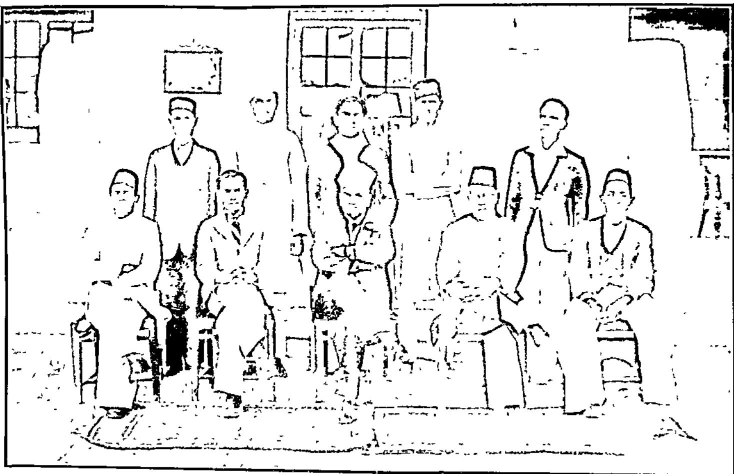
उपाध्यायान्दशाचार्य आचार्याणां शतं पिता।
सहस्रं तु पितॄन्माता गौरवेणातिरिच्यते॥

अर्थात्—उपाध्याय से दशगुना आचार्य का, आचार्य से सौ गुना पिता का और पिता से सहस्र गुना माता का गौरव है। श्री बैलू (H. Ballou) का कितना सुन्दर कथन है—"Education commences at the mother's knee and every word spoken in the hearing of little children tends towards the formation of character" अर्थात्—शिक्षा माता की गोद से आरम्भ होती है और जो बच्चे के कान मे पड़ता है, उसके आचार का निर्माण करता है। शतपथ ब्राह्मण में कहा है, 'मातृमान् पितृमानाचार्यवान् पुरुषो वेद'—अर्थात् पूर्ण विद्वान् वही बन सकता है जिसका प्रारम्भिक शिक्षण माता द्वारा होकर पुनः पिता द्वारा हुआ हो तथा आचार्य से दीक्षान्त हुआ हो।

अतः न केवल गृहस्थ की सुविधा, शान्ति और सुख के लिए वरन् राष्ट्र-निर्माण के लिए स्त्री-शिक्षा के पाठ्यक्रम में श्रेष्ठ माता बनाने का अंश अवश्य होना चाहिये। माता त्याग का रूप है। बिना प्रमाद और आलस्य को तिलांजलि दिये, बिना त्याग का आश्रय लिए, कोई माता शिशु-पालन-जैसे कष्टसाध्य कार्य्य में सफलता नहीं हो सकती। इसीलिए तो इन भावों के अभाव के कारण आजकल कन्यायें अविवाहित रहना पसन्द करती हैं। परन्तु वह भूलती हैं कि शिशु के रूप में और उसके द्वारा वह मानवता के लिये अपने आपको बलिदान कर देती हैं। अतः कन्या-पाठशालाओं में कन्याओं का आचार-निर्माण त्याग की भित्ति पर होना चाहिए। दुःख है कि कुछ अंशों में हमारी कन्यायें नम्रता के स्थान में अहंकार, सादगी के स्थान में बाह्याडम्बर, त्याग के स्थान में प्रमाद और स्वार्थ तथा वैवाहिक सुख के स्थान में आर्थिक स्वतन्त्रता का पाठ पढ़ने लगी है। अतः आवश्यक है कि हमारे शिक्षा-नायक व्याख्यान, पुस्तक तथा उदाहरण द्वारा इस प्रकार की मनोवृत्ति का जितना शीघ्र संशोधन करसकें उतना ही देश के लिए कल्याणकारी होगा।



THE BAZM-I-ADAB CABINET, SESSION 1936-37



Standing (left to right)—Pushkar Narain   Hamiduddin Khan   Mahendra Kumar   Fazalur Rehman   Jamaluddin
Chairs (left to right)—Aijaz Hussain (Asstt Secretary)   Mhd Qudratullah Khan (Secretary)   Principal P Seshadri   Prof Hamidullah Khan Yusufzai (President)   Mhd Noor Khan (Treasurer)

غزل

سید معین الدین حسنؔ تھرڈ ایر (بی۔ اے) اجمیر

کیا کہئے دل نوازیٔ اعجاز یار کو — فردوس حسن کردیا اجڑے دیار کو

اللہ رے بزم ناز کی سحر آفرینیاں — دل سے نکال پھینکا حرم کے وقار کو

او وعدہ کرکے بھولنے والے بتائے جا — کیوں کر گذارتے ہیں شب انتظار کو

شرمندہ روز حشر نہ ہونا پڑے کہیں — دوزخ میں ڈال دو دل حسرت شعار کو

کیا ابتدائے عشق یہی تھی کہ کھو چکے — دل نے متاع صبر و سکون و قرار کو

اُف فرط انبساط تصور کہ اے حسنؔ
بھولا ہوا ہوں گردش لیل و نہار کو

غزل

انوار احمد غزنوی تھرڈ ایئر آرٹس گورنمنٹ کالج اجمیر

تم شوق ہو اس دل کا دل شوق کی دنیا ہے — تم دل میں سما جاؤ یہ دل کی تمنا ہے

میں محوِ تجلی ہوں حیرت میں وہ ڈوبے ہیں — دونوں میں ہے بیہوشی کیا خوب تماشا ہے

معصوم نگاہوں سے دیکھے نہ کوئی مجھ کو — پھر میرا نہیں ذمہ یہ حشر ہے یا کیا ہے

میں ان کو بھلا دیکھوں حسرت بھری آنکھوں سے — یہ تو نہیں ہو سکتا یہ رشکِ تمنا ہے

فردوس کے نظارے سب میری نظر تک ہیں — او حسن! تجھے سمجھا، نظروں کا تو دھوکا ہے

پھر درد اٹھا دل میں پھر یاد کوئی آیا — پھر مجمعِ حسرت نے یارب مجھے گھیرا ہے

مجھ پر ہی نہیں میری وحشت کی گراں باری — جو ذرہ جہاں میں ہے سکتے میں وہ ڈوبا ہے

دن کاٹے نہیں کٹتے بیمارِ محبت کے — حسرت کا دھواں بنکر ہر سانس نکلتا ہے

آنسو جسے کہتے ہو ماتم ہے وہ اس دل کا — تم دل جسے کہتے ہو حسرت کا جنازا ہے

تقدیر بگڑ بیٹھی تدبیر نہ راس آئی — بن بن کے بگڑ جائے وہ میرا نصیبا ہے

او باعثِ بربادی تجھ سے میری ہستی ہے — بن جاتا ہوں میں اتنا تو جتنا مٹاتا ہے

ہستی جسے کہتے ہیں وہ ہوش کا عالم ہے — دنیا جسے کہتے ہیں وہ وہم کی دنیا ہے

بیتابیٔ الفت کو جب جمع کیا میں نے — حسرت کی پکار اٹھی یہ دل کا مداوا ہے

تم وجہ ہو ہستی کی میں وجہ ہوں محشر کی — جو تم ہو وہی میں ہوں پھر وجہ دوئی کیا ہے

جیسے بھی ہو دنیا کے دکھ درد میں خوش رہنا

اے غزنوی اپنا تو بس یہ ہی سلیقہ ہے

طاری ہوا کہ گارڈس کے جوتوں اور دل کی دھڑکن کی آواز کے علاوہ کچھ سنائی نہ دیتا تھا۔
تھوڑی دیر کے بعد دوسرا گھنٹہ بجا اور امتحان کے پرچے تقسیم ہونے لگے۔ عجیب بیم ورجا کا منظر تھا کاش ہمیں امتحان آخرت یعنی روز جزا کی کشاکش اور سراسیمگی کا اس نقلی امتحان سے اندازہ ہو جاتا! پھر کیا تھا سرسوتی کا ہر ایک پرستار قلم و دوات کی پوجا میں مصروف ہو گیا۔ مگر بعض ایسے خوف زدہ اور ہراساں ہو گئے تھے کہ نہ دل قابو میں رہا تھا اور نہ ہاتھ وہ سوالات جو وہ صحیح حل بھی کر سکتے تھے غلط کرنے لگے وقت اڑا جا رہا تھا ایک گھنٹہ گذرا دوسرا ختم ہوا اور تیسرا ابھی ختم ہونے کو آیا گارڈس (Guards) کی چال پھر پہلے سے زیادہ تیز ہونے لگی، سرسوتی کے پرستاروں نے قلم کی رفتار سے موٹر کو مات کرنا شروع کیا مگر وقت کی رفتار اس سے بھی تیز ہے تھوڑی دیر میں (Five more minutes) کی دلخراش آوازیں آنے لگیں۔ آخر یہ پانچ منٹ بھی ختم ہوئے گھنٹہ بجا اور سرسوتی کے پجاری اپنی پوجا بند کرنے میں مجبور ہوئے۔

آخر بادل ناخواستہ ہال سے نکلے اور ایک دوسرے سے پوچھنے لگے مسٹر تم نے پرچہ کیسا کیا؟ کوئی کہتا تھا "کیا تو اچھا ہے" اور کوئی جواب دیتا تھا "میرا تو پانچواں سوال رہ گیا اور تیسرے سوال کا جواب پورا نہ ہو سکا" اس پوچھ گچھ میں بھی اپنی اپنی فکر دامنگیر تھی نفسی نفسی کا عالم تھا کاش آج کا یہ منظر دیکھکر ہمیں اصلی نفسی نفسی کا منظر جو یقینی کل یعنی حشر کے دن سامنے آنیوالا ہے یاد رہے تو ہم روحانیت کا خون ناحق نہ کریں!

آج کا پرچہ تو ہم نے خوب کر لیا تھا اس لئے اس گفتگو کے بعد گھر کی یاد آئی مگر معاً دوسرے پرچہ کی تیاری نے دماغ پر ایسا چھاپہ مارا کہ ہمارے رفیق بائیسکل پر چڑھ کر گھر کی طرف لپکے، اس طرح صبح امتحان یعنی قیامت صغریٰ کا خاتمہ ہوا کاش قیامت کبریٰ کا خاتمہ بھی یوں ہی بخیر ہو جائے اور یہی کہکر نجات ملجائے سہ

میں تو عاصی ہوں نہ کرتا جو گنہ کیا کرتا
آج ہے روز جزا جو ترے شایاں ہو کر!

احمد سعید خاں

آج بھی بہت سے لڑکے خاموشی سے دعا مانگ رہے تھے کوئی "ک۔ہ۔ی۔ع۔ص" کے وظیفہ کا ورد کر رہا تھا۔ کوئی گھبرا گھبرا کر "نصر من اللہ وفتح قریب" پڑھتا جاتا تھا۔ کوئی مہاراج کرشن کا نام بار بار جپ رہا تھا اور کوئی "سری سرو ستی دیا کر" کی پرا تھنا کر رہا تھا۔ الغرض ایک عجیب عبرت انگیز سماں تھا۔ مقام عبرت ہے کہ فانی انسان فانی دنیا کے لئے کتنے جتن کرتا ہے اگر کبھی باقی رہنے والی ذات کو یاد بھی کرتا ہے تو اسی فانی کے لئے۔ کاش اس ظلوم وجہول کو اتنی سمجھ آجائے کہ ؎

دنیا کو دنی سرائے فانی سمجھے ہر چیز یہاں کی آنی جانی سمجھے

اس وقت تک تقریباً تمام تارے نظروں سے اوجھل ہو چکے تھے۔ شفق بھی خون آرزو کا اشارہ کر کے روپوش ہو چکی تھی اور فلک پر خالق مجازی یعنی سورج اپنے رخ پر نور سے اُفق کی نقاب اٹھا کر شب کے پردہ کی تاریکی کو چاک کر چکا تھا کہ پرستان تہذیب مغربی کی دلدادہ مشرقی پریوں کی موٹریں اور تانگے آنے شروع ہوئے۔ ان کا ورود اس نفسی نفسی کے عالم میں بھی عام طور سے خالی از دلچسپی نہیں ہوتا مگر آج سرسوتی کے شیداؤں میں بجز معدودے چند کے عام مجمع نے نظر اٹھا کر بھی نہ دیکھا۔ اور سعدی کے اس شعر کی تصدیق ہو گئی ؎

چناں قحط سالے شد اندر دمشق کہ یاران فراموش کردند عشق

غرض تھوڑی دیر کے بعد کلاک کی سوئی ساڑھے چھ پر پہونچی اور قسمت کے فیصلہ کی طرح گھنٹہ کی صدا کانوں میں پہونچی ہال کا دروازہ کھلا اور لڑکے ہاتھوں سے کاغذ پھینک اور کتابوں کو ادھر اُدھر ڈال افتاں وخیزاں ہال میں داخل ہوئے۔ ہال اتنا اونچا اور لمبا چوڑا تھا کہ دیکھ کر دل میں خوف چھا گیا تھا۔ دل کی دھڑکن برق کی تڑپ کو مات کر رہی تھی۔ سرسوتی کے پرستار اپنی اپنی جگہ تلاش کرنے میں عجیب سراسیمگی سے مصروف تھے اور گارڈس (Guards) کی ہوش ربا آوازے (Take your seats) رہے سہے ہوش بھی باختہ ہو رہے تھے۔ تھوڑی دیر کی جد وجہد میں لڑکوں نے اپنی مخصوص جگہیں تلاش کر لیں۔ اور ہر ایک اپنی اپنی جگہ بیٹھ گیا اور خاموشی کا ایسا عالم

ساتھ بند کیا اور کچھ زہر مار کر کے امتحان کے مرکز (centre) کی طرف روانہ ہوئے۔

اب صبح صادق کا وقت تھا۔ خوش الحان پرندے صبح کی آمد کی خوشی میں چہک چہک کر صانع عالم کی حمد گا رہے تھے۔ ٹھنڈی ٹھنڈی ہوا اپنے نازک اور فرحت بخش جھونکوں سے درختوں کو نغمۂ توحید سنا کر وجد میں لا رہی تھی، بہار کا زمانہ تھا نکہت گل صبا و نسیم کے تخت رواں پر گلشن پر بہار سے نکل کر عالم کو معطر کر رہی تھی۔ چاند کا پر نور چہرہ نظروں سے اوجھل ہو چکا تھا اور نور شفق رفتہ رفتہ ستاروں کو صحن آسمان سے اس طرح غائب کر رہا تھا جیسے کوئی باغباں باغ کی کیاریوں سے پھول چن رہا ہو۔

یہ خوشگوار اور فرحت بخش سماں ایسا تھا کہ مردہ بھی جی اُٹھے مگر علم کی دیوی کے شیداؤں کو اپنی خبر کب تھی کہ بہار کی خبر ہوتی۔ وہ اپنے کعبہ مقصود کی طرف زبان حال سے یہ کہتے ہوئے بڑھے چلے جا رہے تھے ؎

مرتے ہیں ہم تو چہرہ رنگین یار پر　　　کیا کام ہم کو لاکھ چمن ہو بہار پر

الغرض میں اور میری طرح بہت سے اسیران امتحان دس منٹ تک بصد عجلت دہرا اس سائیکل دوڑا کر گورنمنٹ اسکول تک پہونچے۔ مگر چونکہ پہلے روز ہال کا دروازہ ساڑھے چھ بجے سے قبل نہ کھلا اس لئے ہال کے باہر ہی ٹھہرنا پڑا۔ یہاں بھی بہت سے نوگرفتار کتابوں کی ورق گردانی کر رہے تھے۔ اور کوئی عالم بیم و امید میں خاموش کھڑے تھے۔ الغرض سب کا دل دھڑک رہا تھا۔ ہاتھ پاؤں پھول رہے تھے اور ہر ایک دماغ پر یہ خیال طاری تھا کہ آج سال بھر کی محنت کا فیصلہ ہے۔ عقل رسا یہ رائے پیش کر رہی تھی کہ جو کچھ آج لکھا جائے گا اُسی پر ممتحنوں کی سبز پنسل گشت لگا کر بیسیوں کی مزرع تمنا کو سرسبز کر دے گی اور سیکڑوں کا بیوں پر پنسل آگ کی طرح خط ناری کھینچکر طلبا کے کشت آرزو کو جلا کر خاک سیاہ کر دے گی۔ آج کی ناکامیابی سیکڑوں کی کشتی امید کو ناکامی کے خوفناک سمندر میں ڈبو دے گی۔

یہ مشاہدہ ہے کہ خدا برے ہی وقت پر زیادہ یاد آتا ہے ؎

دل کو ٹوٹا جو غموں نے تو خدا یاد آیا　　　قدر اس گھر کی بڑھی اور بھی ویراں ہو کر

صبح امتحان

لیلائے شب کے دراز گیسو ابھی سلجھنے نہ پائے تھے، چاند کی دیوی رُخِ روشن سے ہنوز ضیا پاش تھی۔ صبح کاذب کا وقت تھا کہ امتحان کے دیو فکر نے بستر آرام سے چونکایا۔ اسیرانِ بیم و رجا یعنی امتحان کے گورکھ دھندے میں مبتلا ہونے والے طلبا نے منہ ہاتھ دھوئے اور جو بھول کر بھی ممتحنِ حقیقی کے دربار میں حاضری کے عادی نہ تھے اپنے معبود کو سجدے کئے اور گڑگڑا کر صدقِ دل سے دعائے کامیابی و کامرانی مانگنے لگے ؎

خلق کے راندے ہوئے عالم کے ٹھکرائے ہوئے ؛ آئے دربارِ خدا میں ہاتھ پھیلائے ہوئے

کوئی مندر گیا اور کوئی مسجد میں۔ چند ایسے غافل بھی تھے کہ جنہوں نے اس آڑے وقت میں بھی ممتحنِ حقیقی کو بظاہر نماز و سجود سے یاد کرنا خلافِ وضع سمجھا مگر اُن کے دل دھڑک دھڑک کر اُسی خالق دو عالم کی طرف بار بار رجوع ہو کر بزبانِ حال کہ اٹھتے تھے ع

"آج ہے روزِ جزا جو ترے شایاں ہو کر!"

اس دعا اور التجا کے بعد سرگردانِ امتحان کتابوں کی ورق گردانی میں مشغول ہوئے جن کا مطالعہ آس لگا کر سال بھر سے وہ کرتے رہے تھے کبھی یہ خیال ہوتا تھا کہ یہ سبق ضروری ہے اسے دیکھنا چاہئے اور کبھی کسی سطر پر نظر جمی جاتی تھی کہ اس کی شرح امتحان میں آیا چاہتی ہے ایک کتاب کے بعد دوسری اور دوسری کے بعد تیسری کا خیال آتا تھا بھلا نصیبوں جلے کس کس کو دیکھتے ہجومِ یاس اور وفورِ فکر سے سر وبالِ دوش ہو رہا تھا۔ کبھی گھڑی کی طرف نظر تھی اور کبھی کتاب کے ورق پر۔ جتنا وقت ورق گردانی اور صفحاتِ کتاب پر سرسری نظر ثانی کے نئے مل سکا وہ غنیمت تھا۔ الغرض جب وقت نے اجازت نہ دی تو کتابوں کو بادلِ ناخواستہ ایک ٹھنڈے سانس کے

ان کی مزاحیہ نگاری کا معیار ضرور پست ہوگیا ہے۔ مصنوعی ظرافت ایسی مزاحیہ نگاری لازمی نتیجہ ہے اور یہ دونوں صاحبان کے مضامین میں بکثرت پائی جاتی ہے۔ شوکت تھانوی کے یہاں زبان کا زیادہ خیال رکھا جاتا ہے اور پلاٹ کا کم۔ پلاٹ کو غیر فطرتی اور عجیب و غریب نہیں بنایا جاتا اور واقعات سے مزاح کم پیدا کیا جاتا ہے۔ اس لئے وہ عظیم بیگ چغتائی سے کہیں زیادہ کامیاب ہیں۔ شوکت تھانوی کے چار مجموعے اس وقت تک شائع ہو چکے ہیں۔ یعنی موج تبسم بحر تبسم سیلاب تبسم اور طوفان تبسم۔ ان میں معیاری مضامین بہت کم ہیں۔ لیکن جو کچھ ہیں وہ کافی اچھے اور کامیاب ہیں۔ مثال کے طور پر ہم ان مضامین کا نام لے سکتے ہیں (۱) دوست (۲) مطب (۳) مہمان (۴) مٹھو بیٹے (۵) چائے وغیرہ وغیرہ

(۷) **مرزا عظیم بیگ چغتائی** ملا رموزی اور چغتائی کی تصانیف کی تعداد تقریباً برابر ہے یا زیادہ سے زیادہ ایک دو کا فرق ہوگا۔ لیکن دونوں کی مزاحیہ نگاری بالکل مختلف ہے اس لئے دونوں کا مقابلہ نہیں کیا جا سکتا۔ واقعات سے ظرافت پیدا کرنے میں چغتائی اپنی نظیر نہیں رکھتے۔ اور اگر یہی اعلیٰ مزاح کا معیار ہوتا تو چغتائی سب سے آگے ہوتے خود چغتائی اپنی مزاحیہ نگاری کے متعلق ایک جگہ لکھتے ہیں "میری مزاحیہ نگاری کا دار و مدار صرف پلاٹ پر ہے" اس میں کچھ شبہ نہیں کہ پلاٹ ایک سے ایک انوکھا انہیں سوجھتا ہے اور پڑھنے والا خواہ مخواہ ہنسنے پر مجبور ہو جاتا ہے۔ آپ کے مضامین "ممتحن کا پان" "ٹیلیفون" اور "رد بٹی" وغیرہ میرے اس خیال کی ترجمانی کرتے ہیں، کولتار کا پلاٹ جس ہندوستانی معاشرت کی تصویر کھینچتا ہے وہ موجودہ زمانہ کی تو ہے نہیں۔ ممکن ہے اگلی صدی میں یہ حالت ہو جائے "انگوٹھی کی مصیبت" میں بھی یہی نقص ہے ہر رسالہ کے فہرست مضامین میں اپنا نام دیکھنا خواہ کتنا ہی دل خوش کن کیوں نہ ہو لیکن کامیاب مضمون نگاری کے لئے زہر کا حکم رکھتا ہے جب تک عظیم بیگ چغتائی لکھنا کم نہ کریں گے اور زبان کی غلطیاں دور نہ کریں گے کامیابی مشکل ہے۔

محمد مبشر علی صدیقی بدایونی (ایکس اسٹوڈینٹ)

طبقہ سے کافی خراج تحسین حاصل کرچکا ہے۔ آپ کے چند مضامین یہ ہیں:۔ (۱) ڈاکٹر نذیر احمد کی کہانی (۲) ہم اور ہمارا امتحان (۳) پرائمری اور مڈل اسکول کی شرارتیں۔ وغیرہ، دہلی کا مشاعرہ اور "بہادر شاہ ظفر اور پھول والی کی سیر" خود آپ اپنا جواب ہیں اور کسی مزید تعارف کے محتاج نہیں۔

(۴) **سلطان حیدر جوش** سلطان حیدر جوش کے مضامین بھی غیر معمولی واقعات اور خلاف فطرت پلاٹ سے پاک ہوتے ہیں۔ لیکن پھر بھی انہیں فرحت اللہ بیگ کے مضامین کی سی نہ چاشنی ہوتی ہے اور نہ پطرس کی سی صفائی زبان۔ تاہم آپ کے مزاحیہ مضامین کسی حد تک معیاری ضرور ہوتے ہیں۔

(۵) **ملا رموزی** ملا صاحب کی اولین کوشش یہ ہوتی ہے کہ زیادہ سے زیادہ کتابیں تصنیف کی جائیں۔ خواہ وہ معیار پر پوری اتریں یا نہ اتریں۔ چنانچہ ملا صاحب اس وقت تمام مزاحیہ نگاروں میں (مرزا عظیم بیگ چغتائی کو چھوڑ کر) سب سے زیادہ تصانیف کے مالک ہیں میرا ذاتی خیال یہ ہے کہ ملا صاحب فرمائشی مضامین لکھنا اپنی ایک بڑی کامیابی تصور کرتے ہیں۔ اور اسی لئے ان کے یہاں بھرتی کے مضامین بہت زیادہ ہیں۔ ملا صاحب اگر تمام کتابوں کا معیاری انتخاب از سر نو شائع کیا جائے تو غالباً تمام حجم کے ایک تہائی کے برابر ہوگا۔ گلابی اردو کے ملا صاحب موجد ہیں بعض الفاظ اور فقرے تقریباً ہر ایک مضمون میں جوں کے توں دہرا دیئے جاتے ہیں۔ اور یہ ایک ایسی کمزوری ہے جس سے پیچھا چھڑانا ملا صاحب کے لئے ناممکن نہیں تو مشکل ضرور ہے۔ تاہم کہیں کہیں معیاری مضامین ملتے ہیں جو کہ غنیمت ہیں، آپ کی تصانیف میں سے عورت ذات، زندگی، اور صبح لطافت کسی قدر بہتر ہیں۔

(۶) **شوکت تھانوی** شوکت تھانوی اور عظیم بیگ چغتائی اگر لکھنا کم کردیں تو ان کے لئے ترقی کا میدان زیادہ وسیع ہے، ہر رسالہ کے خاص نمبر اور عام نمبر کے لئے لکھنا دونوں صاحبان کا طرۂ امتیاز ہے بہت ممکن ہے ایسا کرنے سے وہ زیادہ مشہور ہو گئے ہوں لیکن ہمارے خیال میں

اور آپ اس سے بالکل بے خبر ہیں۔ اس پر الفاظ کی بندش اور جملوں کی چستی مستزاد ہے۔ لیکن جہاں آپ نے پلاٹ کو غیر معمولی اہمیت دیدی ہے زبان کی صفائی کم ہوجاتی ہے اور مصنوعی ظرافت شروع ہوجاتی ہے۔ یہی آپ کا کمزور پہلو ہے لیکن اکثر مضامین اس سقم سے پاک ہیں۔ میں ان کی مشہور کتاب "پطرس کے مضامین" کو اس وجہ سے زیادہ پسند کرتا ہوں کہ اس میں بھرتی کے مضامین کو جگہ نہیں دی گئی ہے۔ اور زیادہ تر معیاری مضامین درج کئے گئے ہیں۔ اردو میں اس قسم کی معیاری کتابوں کی بہت کمی ہے۔ اردو مضمون نگار زیادہ تر اس بات کی کوشش کرتے ہیں کہ سب مضامین کتاب میں درج ہوجائیں۔ خواہ وہ معیار پر پورے اترے یا نہ اتریں۔
ملا رموزی نے تو اپنی کتاب "شادی" میں عزیزوں اور دوستوں کے سہرے تک شامل کر دیئے ہیں۔ اور آخری سہرا تو خاص طور پر جاذب نظر ہے ممکن ہے ملا صاحب کو اس سہرے کے شامل کرنے میں خاص مسرت حاصل ہوئی ہو لیکن ہمیں تو اردو شاعری کو ذبح ہوتے دیکھکر عبرت آتی ہے۔ پطرس کے مضامین پڑھتے وقت ہونٹوں پر ایک خفیف سا تبسم یا ایک خوشگوار مسکراہٹ رقصاں ہوجاتی ہے۔ زبان کی شگفتگی اور صفائی قدم قدم پر ملتی ہے۔ پلاٹ کی خوبی کو بھی ہات سے نہیں جانے دیا ہے غرضیکہ پطرس کے مضامین معیاری ظرافت کا اچھا نمونہ ہیں۔ آپ کے چند معیاری مضامین یہ ہیں:- (۱) مرید پور کا پیر (۲) کتے (۳) ہوسٹل میں پڑھنا (۴) بائیسکل وغیرہ وغیرہ۔

(۳)

مرزا فرحت اللہ بیگ دہلوی معلوم ہوتا ہے فرحت صاحب نے آج کل لکھنا بہت کم کر دیا ہے پھر بھی جو مضامین آپ نے اب تک لکھے ہیں وہ بہت کافی ہیں اور آپ کی جگہ اردو مزاحیہ نگاروں میں کافی بلند اور مستقل ہے فرحت صاحب کے مضامین اردو مزاحیہ نگاری کی صحیح ترجمانی کرتے ہیں۔ دہلی کی پاک و شستہ زبان اور سپلاٹ کی دلچسپی اور رنگینی آپ کی مزاحیہ نگاری کی چند خصوصیتیں ہیں۔ فرحت صاحب بھرتی کے مضامین بہت کم لکھتے ہیں۔ اور انکا اپنا ایک مستقل معیار ہے آپ کے مضامین کا مجموعہ "مضامین فرحت" اردو داں

آئی "نیکی دنیا اور آخرت کے خزانوں کی کنجی ہے" میں اس آواز کو سن کر چونک پڑا۔ نور کی کثرت سے آنکھیں خیرہ ہوئی جاتی تھیں۔ مگر اپنے آپ کو سنبھالا اور پوچھا "یہ آواز کس کی ہے" آہستہ ایک جانب غیب سے ملاکہ "نیکی کی ملکہ" میں نے عجز و انکسار کے ساتھ التجا کی کہ آپ کے حاصل کرنے کا بھی کوئی طریقہ ہے۔ ملکہ نے سریلی آواز میں جواب دیا "اے بندے دنیا میں دوسروں کے ساتھ بھلائی کر اور خدا کے احکام بجا لا"

اس ندا کے سنتے ہی میں حواس باختہ ہوگیا۔ زمانہ گذشتہ کی والدین کی نافرمانیوں اور غریبوں کو ایذا پہونچانے کے خیال نے مضطرب کر دیا۔ نیکی کی ملکہ بھاگتی ہوئی دکھائی دی۔ میں نے بھاگ کر اس کا پیچھا کیا مگر ناکام رہا۔ مایوس ہوکر آہ بھری اور چلایا "ہائے! وقت اگر تو پھر آجائے تو میں اس ملکہ کو تسخیر کروں۔ خدا کے لئے کوئی جواہرات اور اشرفیاں لے لے اور وقت کی قیمتی گھڑیاں واپس دیدے تاکہ میں اس ملکہ کو تسخیر کروں۔

یہ کہکر میں بیہوش زمین پر گر پڑا۔ اسی اثنا میں ایک آواز سنائی دی کہ میاں صاحب اٹھئے صبح ہوگئی راستہ لیجئے۔ میں چونک کر اٹھا تو دیکھا کہ پولیس مین مجھے وہاں سے رخصت کرنے کے لئے اصرار کر رہا ہے۔ سڑک پر آمد و رفت کی وجہ سے ہنگامہ برپا ہے۔

مجبور ہوکر کھانے کے لئے کہ شاید کسی رہ گذر کے دل میں ترس آجائے چلانے لگا "بابا خدا کے نام پر کچھ دے بھوکا ہوں۔ خدا بھلا کرے۔ بال بچوں کی خیر۔ آباد"

سید نظیر علی
سکنڈ ایر آرٹس

کہتی ہوئی دکھائی دیں کہ "بیٹا ہم تیرے ہی بھلے کے خواہاں تھے مگر تو نے ہمارے کہے پر ہرگز توجہ
نہ کی۔ عمر کی قیمتی گھڑیاں دنیائے ناپائدار کے لہو لعب میں کھو دیں" سنتے ہی ایک آواز پیچھے سے
سنائی دی۔ میں گھبرایا کہ خدا خیر کرے کیا معاملہ ہے۔ دس قدم پیچھے ہٹا تو مشفق دوست کا چہرہ
نمودار ہوا، فرط مسرت سے ملنے کو بڑھا تو دوست تھا نہ وہ وادی نہ والد بزرگوار نہ پیاری اماں کی
مقدس صورت۔

میں بہت ہی پژمردہ اور مایوس تھا۔ اسی اثنا میں ضعیفی کا خیال سد راہ جب پر نور چہرے
پر جھریوں کا بیمین سمندر لہریں مارتا تھا جسمانی قوت مائل بہ زوال تھی چلنے پھرنے تک کا محتاج تھا
نہ وہ جوانی کا جوش نہ دل ولولوں کا ابھار۔ نہ دوستوں کی ملاقات، نہ رشتہ داروں کا دیدار۔ پھر
اپنے نیکی کے وقت پر غور کرنے لگا، جب صدق دل سے بارگاہ رب العزت میں توبہ کی تھی۔
نماز پنج وقتہ اور ماہ رمضان کا فریضہ ادا کرتا تھا غریب سائلوں کی شکستہ حالت اور بے سروسامانی
پر ترس کھا کر کچھ نذر کرتا تھا۔ درویشوں کی صحبت اور مرشد کامل کی ہیبت کے وسیلے سے امداد
کے لئے پکارتا تھا۔ سرائیں مسجدیں اور کنویں بنوانے کا خیال دل کو تسلی دیتا تھا۔ مگر میری
مدد کو کوئی نہیں آتا تھا۔

سرائیں کھنڈر پڑی تھیں، مسجدیں ویران اور کنویں پٹے پڑے تھے نہ مرشد مدد کرتا تھا
نہ پیر۔ نہ کنویں۔ مساجد اور خانقاہوں کی تعمیر۔

دل سے سکون بالکل رخصت ہو چکا تھا، گھبراہٹ بڑھتی جاتی تھی۔ اوپر دیکھا تو نیلگوں
آسمان پر منور ستارے جگمگا رہے تھے۔ کہکشاں نے ایک عجیب لطف پیدا کر رکھا تھا، گویا سمندر
کے زمردیں شفاف پانی میں بیش بہا موتیوں کا انبار لگا ہے، ماہتاب اپنی خوشگوار کرنوں سے تاریک
دنیا کو منور کر رہا تھا۔ نیچے دیکھا تو ایک وسیع جھیل کے کنارے پر جس کے شیریں سطح آب پر مکمل
خاموشی چھائی ہوئی تھی کھڑا پایا۔ اچانک جھیل کے مرکز سے ایک نورانی شعلہ آسمان کی طرف بلند
ہوا اور میری طرف بڑھتا چلا گیا۔ جب یہ نور میرے قریب سے گزرنے لگا تو غیب سے ایک آواز

اشرفیاں۔ دوشالہ۔ ہیرا۔ پنا۔ لال۔ اور فیروزہ میرے چند کھیلنے کے سنگریزے اور دریائی بھنگوں کے مقابلہ میں حقیر تھے۔ چند شیریں اشیاء تے خورد نی دنیا کی عجیب و غریب نعمتوں کی نسبت زیادہ مرغوب تھیں۔ پیاری اماں۔ بزرگ باپ اور بڑے بھائی رشتہ کے فطری جوش میں بہ دل سے پیار کرتے تھے ہم مکتب لڑکوں اور مشفق ماسٹروں کا خیال دل کو بیچین کئے دیتا تھا اور انتہائے رنج و فکر کے غلبہ میں دل سے آہ نکلتی تھی کہ ہائے! وہ زمانہ! وہ خوشگوار زمانہ کہاں!

ان پریشان کرنے والے خیالات کے گذرتے ہی جوانی کا آزاد زمانہ پیش نظر تھا جب خوبصورت جسم، رسیلی آنکھیں، سرخ رخسار۔ لالہ سے لب اور موتی سے دنداں تھے، سن رسیدہ بزرگ باپ اور ماں کی میٹھی نصیحتیں اس کان سن اس کان نکالدیتا تھا۔ جذبات انسانی کی مسرت نے اندھا بنا رکھا تھا۔ خدا پرستی کے انمول موتی نظر سے غائب تھے اور یہ کہتا تھا کہ ابھی بہت زمانہ باقی ہے۔ بڑھاپے کا خیال تو دل سے گذرتا ہی نہ تھا۔ موت کے خوفناک حملہ سے بے خوف نڈر زندگی بسر کرتا تھا۔ "کاش پھر وہ زمانہ دیکھوں اور موت سے مقابلہ کرنے کے لئے حق پرستی اور نیکی کا فولادی زرہ بکتر تیار کروں"

دفعتاً ایک بھیانک اور خوفناک وادی نمودار ہوئی جہاں جنگلی درندوں کی ہیبت ناک آوازیں سنائی دیتی تھیں قریب ہی چند مٹی کے ٹیلے اُبھرے ہوئے نظر آتے تھے کچھ سفید تھے کچھ ملیا زمین سے ملے ہوئے۔ جنگل کی خطرناک حالت سے دل گھبرا گیا۔ مگر ہمت کر کے اٹھا کہ اونچے نیچے ٹیلوں کا حال معلوم کروں چند قدم چلکر ایک شکستہ ٹیلے کے پاس آکھڑا ہوا جس کے سرہانے ایک چھوٹا سا پرخار درخت نشوونما پا رہا تھا۔ غور سے دیکھا تو معلوم ہوا کہ چند شکستہ ہڈیاں زیر خاک دبی ہوئی ہیں۔ غم و حسرت بھری نگاہ سے دیکھنے لگا کہ اچانک ایک نور سا ظاہر ہوا جس نے تمام وادی کو روشن کر دیا۔ ایک طرف بزرگ باپ کا نورانی چہرہ دکھائی دیا۔ والد کو دیکھتے ہی پدری محبت کا جذبہ دل میں موجزن ہوا۔ آنکھوں سے اشکوں کی بوچھاڑ ہونے لگی جسم پر لرزہ طاری ہو گیا نہ بولنے کی سکت تھی نہ حرکت کر سکتا تھا۔ خاموش کھڑا رہا۔ کچھ دیر لبد سکون ہوا اور دوسری طرف دیکھا تو والدۂ ماجدہ

دورِ ماضی کی دِل سوز حقیقت

دیے کی روشنی دنیا تلک ہاتھ کے دیے کی روشنی محشر تک

"بابا خدا کے نام پر کچھ دے بھوکا ہوں۔ خدا تیرا بھلا کرے۔ بال بچوں کی خیر۔ آباد"

یہ سنتے ہی سیٹھ جی کے منیم نے حسب معمول ایک سخت اور کریہہ لہجہ میں جواب دیا "جا جا بے بڑھے روز کا روز دوکان آگے شیطان کی طرح دھنا دیکر کھڑا ہو جاتا ہے۔ آگے بڑھ۔

افسوس ان دل زگداز کلمات نے میرے ہوش اڑا دیئے۔ تین دن ہوئے کہ ایک نان بائی کے ہاں ایک سخی نے اپنی پس خوردہ روٹی خدا کے نام پر دی تھی۔ اسی پر گذران کی تھی مگر آج تیسرا روز ہے کوئی سخی نہیں آتا بھوک کی آگ بھڑک رہی ہے۔ اعضا کمزور ہو کر جواب دینے لگے۔ مگر اس دکھ میں پوچھنے والا کوئی نہیں۔ خدایا تو ہی میرا حامی و یاور ہے۔ چل اسے قسمت چل۔ آ خدا کے لئے اچھی راہ بتلا۔ میں جانتا ہوں کہ خدا پر توکل رکھنے والوں کا خدا حافظ ہے۔ ہائے دنیا کیا تجھکو میرے خون آلودہ آنسوؤں پر بھی ترس نہیں آتا؟ کیا فلک زگداز آہ کے نعرے سنائی نہیں دیتے؟ ہائے کیا کروں۔ بہتر ہے کہ لب سڑک ہی پڑا رہوں۔ صبح ہونے پر کچھ ملیگا۔ یہ کہکر دوکان سے دو چار قدم پرے شارع عام کی پٹری پر پڑ رہا۔ خاندانی شرافت تقاضا کرتی تھی کہ کسی رہرو کو میرے حال سے آگاہی ہو جائے۔ کچھ دیر بعد آمد و رفت کم ہو گئی بازار کی دوکانیں بند ہو گئیں۔ اب وہ خالق یزداں اور تاریک رات کی سنسانی میرے ہمراز تھے آنکھوں سے آنسوؤں کی بوچھاڑ برس رہی تھی۔ غم اور بھوک کی شدت نے بیچین کر رکھا تھا۔ اس کس مپرسی کی حالت میں نیند کا غلبہ طاری ہونے لگا مجبور ہو کر اسی خیال سے کہ صبح ضرور کچھ کھانے کو ملیگا۔ میں اسی خاکی بستر پر سو رہا۔

اچانک دل پر مسرت کی جھلک نمودار ہوئی۔ اور لڑکپن کا زمانہ روشن ہو گیا۔ جب سونے کی

مانند قائم ہوگئی۔ بلکہ ہو کر ہوا کے گھوڑے پر سوار اِدھر اُدھر دوڑنے لگا۔ آسمان سے باتیں کرتا تھا دنیا اور دنیا والوں کو دیکھتا تھا۔ اپنے ساتھیوں کے ساتھ ہنسی خوشی باتیں کر رہا تھا۔ ہوا ہمیں جھولا جھلا رہی تھی۔ دنیا والے ہمیں آنکھیں پھاڑ پھاڑ کر دیکھ رہے تھے اور ہمارے آپس کے اتحاد پر تعجب کر رہے تھے۔

اتفاقاً ہمارے ساتھیوں پر ایک بلائے ناگہانی آن پڑی اور وہ یہ کہ ان کا مقابلہ ایک اونچے پہاڑ سے ہوگیا۔ ہم دونوں میں ایسی کشتم پچھاڑ ہوئی کہ اس نے ہمارے ساتھیوں کو مار مار کر پانی کر دیا۔ آخر ہم نالہ و فغاں کرتے ہوئے پتنگ کی طرح زمین پر گر رہے۔ خدا کو مجھے بچانا تھا۔ میں تو بال بال اس کمبخت ظالم پہاڑ سے بچ گیا مگر مجھے اپنے ساتھیوں سے الگ ہونے کا بے حد صدمہ ہوا۔

میں اپنے دوستوں کی جدائی کا رنج لئے ہوئے ہوا کے گھوڑوں پر سوار چلا جا رہا تھا۔ دوستوں کی جدائی کا رنج دل پر گولیاں مار رہا تھا۔ آخر میں بھی ایسی آفت میں گرفتا ہوا، ہمالیہ کی اونچی چوٹی نے وہ بری ضرب لگائی کہ بدن چکنا چور ہوگیا۔ جب بدن میں سکت نہ رہا تو بے جان ہو کر پانی بن گیا اور زمین پر گر گیا۔ اب میرے بدن میں آگے بڑھنے کی جان نہیں۔ اس تنہائی پر اپنی قسمت کو رو رہا ہوں اور میرے دوستوں کی یاد اور بھی پریشان کر رہی ہے۔

میں نے کہا کہ بھائی صبر کر ؎

شکوہ اچھا ہے کسی سے نہ شکایت اچھی | صبر کی خو ہے بھلی شکر کی عادت اچھی

خدا تجھے تیرے وطن پہونچا دے۔ اس نے ٹھنڈی سانس بھری اور کہا

"خدا تمہاری زبان مبارک کرے"

سید عبدالنافع
سکنڈ ایر آرٹس

ایک ہی قسم کا نہیں ہوتا، پس جو اردو زبان ہم بولتے ہیں اسمیں صدہا الفاظ ایسے ہیں جن کی تعریف اور مفہوم میں تو تضاد نہیں ہوتا مگر پوری مشابہت ہم میں سے کسی کے بھی لفظوں میں معانی کے اعتبار سے نہیں پائی جاتی ایک شخص نے اگر کسی چیز کے ذائقہ کو بامزہ سمجھا اور پایا ہی تو اس کا مزہ دوسرے شخص کے مزہ سے بالکل علیحدہ ہوگا یہی وجہ ہے کہ معانی کے اختلافات سے بہت سی لفظی نزاعیں رات دن ہوتی رہتی ہیں اور وہ کبھی ہمیشہ کے لئے ختم ہونے نہیں آتیں۔

حمید اللہ خاں یوسف زئی

"قطرۂ آب کی کہانی اور اسکی زبانی"

برسات کا زمانہ تھا۔ ایک دن میں تفریح کے لئے جنگل میں نکل گیا۔ ہلکی ہلکی بوندیں پڑ رہی تھیں۔ میں پہاڑی پر چلا جاتا تھا۔ اتفاقاً میری مڈبھیڑ ایک قطرہ سے ہوگئی۔ میں نے غور سے دیکھا۔ تو اس نے مجھے قریب بلایا۔ سلام کیا۔ مگر میں نہ جان سکا کہ یہ کون ہے۔ آخر میں نے اس کی حقیقت پوچھی، اس نے اس طرح سے اپنی سرگذشت بیان کی۔

"بھائی صاحب میرا گھر کروڑوں میل لمبا ہے۔ میں اور میرے ساتھی اس میں اتفاق کے شادیانے بجاتے ہیں۔ مگر میں ایسا بدقسمت ہوں کہ اپنے وطن اور ساتھیوں سے بچھڑا ہوا یہاں پڑا ہوں۔ میں نے کہا جناب کا گذر یہاں کس طرح ہوا، تب اس نے کہا "کیا کروں زمانے کی گردش اور قسمت کا پھیر ہے۔ میں بحر ہند کی لہروں میں پڑا تھا۔ مگر کمبخت سمندری لہروں نے مجھے مار مار کر خط استوا کے قریب پہونچا دیا۔ گر اس نے بھی وفا نہ کی، جیسے ہی اس کی سلامی کو گیا، اس نے مجھے شکل سے بے شکل کر دیا، اس نے تو وہ آگ برسائی کہ بندہ فوراً بھاپ بنگیا، شکل روئی کی

مفہوم سمجھتے ہیں جن کا ادراک ہم کو حواس ظاہر یا باطن کے ذریعہ سے ہوا کرتا ہے، غلطی کا اندیشہ کم ہے تاہم اختلافات کی جو تصور کی بنا پر پیدا ہوتے ہیں کچھ کم گنجائش نہیں. کیونکہ جس شخص کا علم بڑھا ہوا ہوتا ہے یا جس کا تخیل زبردست ہے اوس کا خیال جو کسی شے کے نام سے دل میں پیدا ہوتا ہے وہ تصورات پیش کرتا ہے جو دوسرے کی امکان سے خارج ہیں۔

مثلاً مشتری ایک ستارہ کا نام ہے جو اجرام فلکیات میں سے ہے۔ اس کو دو آدمی جب بولتے ہیں تو ایک اس لفظ سے محض ستارہ کا مفہوم سمجھ لیتا ہے مگر دوسرا علم کی بدولت اس کے سارے حالات پر جو سائنس کی بدولت معلوم ہوئے ہیں نظر ڈالتا ہے۔

اسی طرح بہت سے لوگوں کے سامنے لفظ لندن بولا گیا اور سبھوں نے اوسے سمجھ لیا لیکن انہیں سے بعض تو صرف اسی قدر سمجھے کہ یہ ایک دنیا کے سب سے بڑے مشہور شہر کا نام ہے جو انگریزی حکومت کا دارالسلطنت اور قومی مرکز ہے اور مجلس شوریٰ اور دیگر علمی درسگاہوں کے سبب سے مشہور ہے. بعض نے اس جگہ کے باشندوں کی زبان اور عادات اور رسم و رواج کا بھی مطالعہ کیا ہے وہاں کی عمارات لباس اور صنعت و حرفت ایجاد و اختراع کے نمونے دیکھے ہیں انہیں اس لفظ سے جو تصور پیدا ہوتا ہے اس کے ساتھ ساتھ کچھ وہاں کی کیفیات کا بھی خیال آتا ہے ان ہی میں سے ایک شخص ایسا بھی ہے جو وہاں گیا ہے اور رہا ہے اس کے کان میں اس لفظ کی آواز پڑتے ہی سیکڑوں باتوں کی یاد تازہ ہو گی اوس کی چشم تصور کے سامنے جو تصویر آتی ہے وہ حقیقت کے رنگ سے بنائی گئی ہیں۔

یہ بات بھی یقینی ہے کہ ہماری قوت ادراک پر جو اثر خارجی چیزوں کا پڑتا ہے وہ ہماری ذاتی خصوصیات کے سبب سے یکساں نہیں ہوتا۔ اسی طرح زبان کے ہر حرف پر بولنے والی کی شخصیت کا اثر پڑتا ہے اور ہر شخص اپنی ذاتی معلومات اور تجربہ کے سبب سے الفاظ کے معنی سمجھنے میں ایک دوسرے سے اختلاف کئے بغیر نہیں رہ سکتا۔ آوارہ۔ حلیم۔ غضبناک۔ منصف مزاج سخت دل، دانشمند نادان اور عالم جب۔ نیک و بد، کا لفظ بولتے ہیں تو انکا مطلب

جب تک زبان کی تحصیل ترقی نہیں کرتی اور بچہ ابتدائی عمر میں ہوتا ہے وہ ہر شخص کو "ماں"، "باپ" یا کوئی اور ایسا ہی لفظ کہتا ہے۔ اگر لفظ "پانی" سیکھ لیا تو شربت ہو یا پانی یا کوئی اور رقیق شے ان سب کو پانی ہی کہنے لگتا ہے اس کے نزدیک کوّا اور کبوتر دونوں یکساں ہیں۔ جب تک تحصیل زبان کا زمانہ رہتا ہے ایسی غلطیوں کا کھٹکا لگا رہتا ہے لفظ زبان کا من وعن نمونہ تو ہیں ہی نہیں وہ تو فقط ان کی علامات ہیں جن کا مفہوم ہر ذہن میں اس کے قیاس کے مطابق ہوتا ہے المرء لقیس علی نفسہ۔ بالکل یہاں ہی صادق آتا ہے اس کی صراحت یوں کی جا سکتی ہے کہ ایک شخص کا دماغ دوسرے کے دماغ سے ایسا ربط اور علاقہ نہیں رکھتا کہ جو کیفیت کسی خارجی شے کے احساس یا علم سے ایک کے دماغ میں پیدا ہوتی ہے وہی دوسرے دماغ میں بھی پیدا ہو اور جو کہ اسے سوجھے وہی اوسے۔ الفاظ اور فقرے خیالات کی حقیقی تصویر نہیں ہیں جن کا عکس ایک آئینہ میں یکساں پڑ رہا ہے وہ تو ناقص اور ادھورے نقش ہیں جن کا کام صرف اتنا ہی ہوتا ہے کہ جس کے سامنے پیش کئے جائیں وہ اس کے مقصد کو سمجھ لے اور جو کچھ باقی رہ گیا ہے اوسے خود پورا کر کے ایک مکمل تصور قائم کر لے کھانا۔ مکان۔ آرام۔ خوشی یہ الفاظ ہر شخص کے نزدیک بظاہر ایک ہی مفہوم کو ادا کرتے ہیں مگر ایک کا مفہوم دوسرے سے ہرگز نہیں ملتا۔ ایک شخص مٹھائی کو کھانا تصور کرتا ہے اور کہتا ہے کہ میں نے ابھی کھانا کھایا ہے۔ دوسرا بھی کہتا تو یہی الفاظ ہے مگر اس لے کھایا پلاؤ یا اور کچھ اور ایک کا مکان سے مقصد جھونپڑا ہے۔ ایک کا بنگلہ۔ ایک کا عظیم الشان محل۔ ایک بیکاری کو آرام سمجھتا ہے۔ دوسرا سونے اور لیٹے رہنے کو۔ ایک کی خوشی کا دارومدار مقدمہ کی کامیابی پر ہے اور ایک کی خوشی کا حصہ مال و دولت یا کسی اور شے پر ہے۔ مگر بولنے میں لفظ ایک ہی آتا ہے۔ کوئی سی بھی دو طبیعتیں کبھی کوئی ایسے تصور کو قائم نہیں کریں گی جو ایک دوسرے سے پوری طور پر ملتا ہو یا بالکل اصل کے مطابق ہو۔

مختلف قسم کے الفاظ کے مختلف معانی کے مراتب بھی جداگانہ ہوتے ہیں اگرچہ ان چیزوں کے

کردیتا ہے۔ مگر اسے قابلیت اور علمیت کے اور صاحب ایسے بھی ملتے ہیں جن کو پہلے کا ہم پلہ سمجھنا چاہیے مگر ان کا طرز بیان بھونڈا ہے اور الفاظ کو مناسب اور موزوں طریقے سے استعمال کرنے کا ڈھب یاد نہیں اون کے خیالات میں بے ڈھنگا پن پایا جاتا ہے اور عبارت نامربوط ہوتی ہے ایسے لوگوں کا مطلب تو سمجھ میں آجاتا ہے لیکن بجائے لطف اور مسرت کے دماغ سوزی اور جگر خراشی کرنی پڑتی ہے ایسے لوگ اپنی کہتے اور دوسروں کی سنتے اور سمجھتے ہیں مگر زبان کے اعتبار سے اون کو کبھی ماہر اور قادر الکلام نہیں کہا جاسکتا۔ ان لوگوں کا حال اوس طالب علم کا سا ہے جو غیر زبان کا ترجمہ بآسانی کرلیتا ہے لیکن اس میں اگر گفتگو کا موقع آئے تو روانی مفقود ہوجاتی ہے اس مثال سے یہ بات صاف طور سے سمجھ میں آگئی ہوگی کہ ہر شخص کے محاورات مختلف ہوتے ہیں اور اسکی ذاتی استعداد اور قابلیت ہو یا فطری ودیعت یہ دوسرے کے لیاقت اور صلاحیت سے نہیں ملتی۔

جیسے دو آدمی ایک ہی شان صورت کے نہیں ملتے ویسے ہی دو شخص ایسے بھی ملنے محال ہیں جنکو زبان پر برابر کا عبور ہو۔ اس کا خاص سبب یہ ہے کہ لوگوں کی باہمی شکل و شباہت کا اختلاف اون کے مزاج کی کیفیت کا نتیجہ ہے مزاج نے طبیعت کو جیسا بنایا اوسی کے مطابق صورت بھی بنگئی ہماری زبان ہی چونکہ ذہنی کیفیت کا پرتو ہے اور الفاظ محض آلات ہیں اسلئے دو شخصوں کی زبان میں یکرنگی اور یکسانیت نہیں پائی جاسکتی۔

ہر شخص کی زبان اور الفاظ کے معنی مختلف ہوتے ہیں — غور کرنے سے یہ بات بھی معلوم ہوتی ہے کہ ایک زبان کے سب بولنے والے کسی ایک لفظ کے بھی ایک ہی معنی نہیں لیتے۔ ہم لفظوں کا مفہوم یا تو اون کی تعریف سے سمجھتے ہیں یا جن مواقع پر وہ لفظ بولے جاتے ہیں اون کے مصداق سے اخذ کرتے ہیں۔

لفظی تعریف میں تو یہ قباحت ہے کہ یہ نہ تو آج تک جامع اور درست ہوئی ہے اور نہ کبھی ہوسکتی ہے اور اخذ و استنباط کا یہ حال ہے کہ اس میں غلطی کا شائبہ رہتا ہے، کون نہیں جانتا کہ بچے ہمیشہ لفظوں کے معانی سمجھنے میں دہوکا کہا جاتے ہیں اور انکا استعمال غلط کرتے ہیں

اور کاموں سے الگ ہیں وہ ان کے معنی نہیں سمجھتے اور نہ بولتے۔ مثلاً دلبہ۔ کنا۔ کچھی۔ گردان۔ گھریلو اور
پالتو پرندوں کے لئے مستعمل ہیں۔ اوزار میں بسولہ۔ آری چھنی وغیرہ وغیرہ ہیں۔ ہر پیشہ ور کے یہاں ایسے
اصطلاحی الفاظ تھوڑے بہت ضرور ہیں جن کے برتنے کی دوسرے لوگوں کو ضرورت نہیں پڑتی
اس لئے ہر پیشہ ور اور صنعت وحرفت کے لوگوں کی زبان الگ الگ ہے تقاضائے عملیت تو یہ ہے
کہ ہر تعلیمیافتہ شخص کو خاص خاص شعبوں میں پوری دسترس ہو اور حسب ضرورت ان کی زبان بھی آئے
لیکن حقیقت میں ایسے لوگ مستثنیات میں سے ہوں گے جن کو تمام الفاظ پر عبور ہو۔ یہ امر عادتاً بھی
ناممکن سا ہے ایک سیاسی ادارہ کا ناظم اور کارکن کسی پیشہ ور کے اوزاروں کے نام کیا جانے
اور بالعکس پیشہ ور کو بھی اون اصطلاحات کا علم کیونکر ہو سکتا ہے جن کو محض سیاسی حلقے میں
بولا جاتا ہے اس لئے قطع صفحہ پر چند الفاظ ایسے نہیں ملتے جن سے وہ ناواقف نہیں یا جن کو
اوسے سمجھانے کے لئے تشریح کی ضرورت نہیں۔ اور جن کا محل استعمال اوسے ٹھیک ٹھیک
آتا ہے۔ عوام کی یہ حالت اصطلاحات ہی کے جاننے میں نہیں ہے بلکہ بہت سے لفظ ایسے
ہیں جو اب عام طور پر نہیں بولے جاتے یا پرانے اور متروک ہوتے جا رہے ہیں۔ لیکن ان کو
زبان کی لغات میں جگہ دینے سے انکار نہیں کیا جا سکتا۔ بہت سی چیزیں ایسی ہیں جن پر عوام
کی یا ایک پوری جماعت کی نظر نہیں پڑتی چنانچہ ان کے ناموں سے جب سابقہ پڑتا ہے تو لوگ
اون سے صحیح صحیح خیال منسوب کرنے سے عاجز ہوتے ہیں بہت سے تصورات اور احساسات
ایسے ہیں جن کا کبھی دل میں گذر ہی نہیں ہوا، اور اس لئے نہ اون کو کبھی بول چال میں استعمال
کیا اور نہ استعمال کرنے کی قدرت حاصل ہوئی، انسان کے خیال کے ہر شعبہ میں صدہا قسم کے
فرق ہیں ان کی تفریق اور پھر ان کا نام ہر شخص کو نہیں آتا۔ اُس پر طرہ یہ کہ ایک ہی بات کے
کہنے کے لئے کئی کئی قرینے اور اسلوب ہوتے ہیں اور ہر شخص ان سب پر قدرت نہیں رکھتا
ایک مصنف یا اسکر (مقرر) کے ذہن میں صدہا قسم کے الفاظ ہیں اور بہت سے مرکبات
ناقص ہیں وہ ان کو صحیح طریقہ سے ہمارے سامنے پیش کرتا ہے اور ہر ایک بات کو ہمارے ذہنشیں

کیا ہے وہ اپنی زبان میں ان میں سے اپنی سیکھی ہوئی زبان کے الفاظ استعمال کرنے سے بچ نہیں سکتے ہیں یہی وجہ ہے کہ فارسی عربی کے منتہی فاضل اور سنسکرت کے ماہرین اُردو ہندی میں اپنی اکتساب زبان عربی فارسی سنسکرت کے الفاظ بولتے ہیں اور فی البدیہہ بولتے ہیں۔ بالارادہ کسی لفظ کا کھینچ تان کر لانا تو اور بات ہے مگر بے تکلفی اور بیساختہ پن میں بھی ایسے الفاظ آہی جاتے ہیں جو حقیقت میں عوام کے زبان میں نہیں ملتے۔

مرزا غالب کی زبان اور ڈاکٹر نذیر احمد کی زبان کا موازنہ کیجئے ان بزرگوں نے اظہار خیالات کیلئے جو الفاظ کی علامتیں ذہن میں محفوظ کر لی تھیں وہی اردو کے خیالات کے اظہار کا آلہ بنگئیں بعض کتابیں ایسی ہیں جن کی زبان عوام کی سمجھ میں نہیں آتی جس طرح ایک بچہ اپنی معلومات کے ذخیرے کے علاوہ اور الفاظ جانتا ہی نہیں اسی طرح ہر شخص میں اپنی معلومہ الفاظ کے سوائے الفاظ کے برتنے کی قدرت نہیں ہوتی۔ یہاں ایک سوال یہ پیدا ہوتا ہے کہ اس لحاظ سے تو ہر شخص کی زبان میں بچوں کی طرح محدود خیالات کے سوا اور دوسرے الفاظ کا استعمال صحیح صحیح نہیں ہوسکتا۔ اندازاً اُردو زبان میں ساٹھ ہزار الفاظ ہیں اور یہ بھی ایک بڑی تعداد سے انتخاب کئے گئے ہیں۔ لیکن ان الفاظ میں وہ تمام علامات خیال (الفاظ) جو ہمارے آباء واجداد نے بول چال میں برتے ہیں اور جو اب نئی علامات ایجاد ہوئی ہیں سب اکٹھا کر لی جائیں اور صنعت وحرفت کے اصطلاحات کو بھی اس میں شامل کر لیا جائے تو تعداد مذکورہ بہت بڑھ جائے گی اس بڑی تعداد میں سے عام طور پر اظہار خیال کے لئے ۴ ہزار سے ۵ ہزار تک ایسے الفاظ ہیں جو کافی سمجھے گئے ہیں۔ اور ان میں عوام ہی نہیں بلکہ اچھے تعلیم یافتہ طبقے کے لوگوں کی غرض بھی ان سے ہی پوری ہوتی رہتی ہے۔ ان پڑھ اور جاہل لوگ تو دو تین ہزار الفاظ سے زیادہ بولتے ہی نہیں۔ یہ تو بچوں کی طرح معمولی اور سیدھے سادھے خیالات کو ظاہر کرتے ہیں اتنے ہی الفاظ برتتے ہیں اس تعداد میں صرف پیشہ ور اور خاص خاص کام کرنے والے لوگ اپنے اوزار اور دوسرے اصطلاحی لفظ اور زیادہ بولتے ہیں اور تعداد کچھ بڑھ جاتی ہے مگر جو لوگ ان پیشوں

کیا جائے اوس میں طالب علم کی مہارت اس قدر ہو کہ وہ صحیح صحیح زبان لکھ سکے اور بول سکے معلم کی کامیابی کا بھی صحیح معیار یہی ہے کہ اس کے طالب علم صحیح زبان منھ سے بولیں اور قلم سے لکھیں موجودہ نوجوان تعلیمیافتہ اہل قلم کی قابلیت اس کی شہادت دیتی ہے۔

دوسرا اثر باہمی صحبتوں کا ہے جو دیرپا ہوتا ہے ہم اپنی زندگی ہر ایسے اشخاص کی صحبت سے جو صحیح بولتے ہیں ہماری زبان کو درست کرتے رہتے ہیں اور ہم کو کافی تعلیم ملجاتی ہے یہ تعلیم براہ راست ملتی ہے۔

تیسرا اثر کتب بینی کا ہے حقیقت میں یہ مہذب سوسائٹی کے زبان کی تحریری صورت ہے جس کے افادہ سے ہم کو زبان آجاتی ہے اس میں مستند اساتذہ کے کلام کا مطالعہ ہماری ادبی ذوق میں معتدبہ اضافہ کرتا رہتا ہے جو شخص اپنی مادری زبان کا شائق ہوتا ہے وہ ضرور کامیاب ہو کر رہتا ہے خواہ اس کی بچپن کی تعلیم کیسی ہی ناقص کیوں نہ ہو۔ ہم روزانہ دیکھتے ہیں کہ لوگوں کو غیر زبانوں پر اس قدر کافی عبور ہوجاتی ہے کہ کچھ نہ کچھ کمال اس میں حاصل ہوجاتا ہے تو پھر مادری زبان میں کمال حاصل کرنا تو اس سے نسبتاً کہیں آسان ہے آج کل پنجاب نے اس زبان کے ادبی ذخیرے کو بڑھانے میں بجد جدوجہد کی ہے جو شکر گذاری کے قابل ہے۔

ہر شخص کی زبان کی ایک حد اور غایت ہوتی ہے:- پس ہم نے جو طریقے اکتساب زبان کے اوپر تبلائے ہیں اگرچہ اون سے بالعموم کلام میں صحت اور سہولت پیدا ہوجاتی ہے لیکن اس سے اردو کے تمام اصناف سخن پر قدرت نہیں حاصل ہوتی۔ اس کا سبب یہ ہے کہ زبان بسیط اور ناقابل تجزیہ شئے نہیں ہے جسے یا تو بتمامہا سیکھ لیں یا بالکل نہ سیکھ سکیں حقیقت میں یہ ایک افراد کا مجموعہ ہے اور ہر شخص اس میں سے کم وبیش اپنی استعداد اور ذرائع کے مطابق حاصل کر لیتا ہے اسی وجہ سے ہر شخص کی زبان میں ایک امتیازی کیفیت پائی جاتی ہے جن لوگوں نے عربی فارسی سنسکرت یا انگریزی ادب کے مطالعہ میں اپنی عمر کا بہترین حصہ صرف

جو ابھی ہندوستانی بولتا آیا ہے حیران ہوگا کہ یہ کیا لفظ ہے۔ اس کا مطلب یہ ہے کہ عالمگیر روش کے مطابق یہ لوگ بھی بول چال میں لفظوں کے تلفظ کی کفایت اور زبان کی سہولت اور روانی کو زیادہ سامنے رکھتے ہیں۔ بہ نسبت زبان کی صحت اور درستی کے مثلاً یہ کہ وہ لکھنؤ کو نکھلوی بولیں گے خالص کی جگہ نخالص جب ان کی زبان پر چڑھ گیا تو سدا یہی لفظ اون کی زبان سے نکلیگا۔ اس زمانے کے لسانی پہلوؤں کو لیجئے تو عموماً یہ امور ہمارے سامنے آتے ہیں۔

(۱) ح کی وہ آواز جو کسی لفظ کے بیچ میں شامل ہو اور اس کا مخرج حلق ہو تو عام طور پر گرا دیتے ہیں مثلاً تمہارا۔ تمارا۔ ادھموا۔ ادموا۔ بہت۔ بوت۔ نہیں۔ نیں

(۲) ر اور ن کی آواز ل میں بدل دی جاتی ہے۔ مثلاً انگریزی لفظوں میں منٹ کو ملٹ کہیں گے۔ نوٹ کو لوٹ۔

(۳) بعض اوقات ق کا تلفظ جبکہ وہ لفظ کے بیچ میں ہو یا س جب کسی آواز سے ہم مخرج ہو تو اس کو بگاڑ کر بولا جاتا ہے مثلاً کتنا کو کِتّا مسجد کو مست یا میجد۔ فوارہ کو پھوارہ۔

(۴) بعض متروکات کو جوں کے توں بولتے ہیں مثلاً آگو۔ پیچھو۔ اکاڑی۔ پچاڑی سیر کو سیل سیج کو شیا۔ اکیلا کو ایکلا۔ تفریح کو تفری۔ نقد کو نغد۔ کارخانہ دار کو کرخندار۔ زوجہ کو جوزا بے شعور۔ بے شہور۔ مذاق۔ مزاخ۔ مدرسہ کو مندرسہ وغیرہ وغیرہ "

صرف یہی بات سچ نہیں کہ جس نے اردو زبان اچھی طرح سیکھ لی تو پھر وہ اس قابل نہیں رہتا کہ کسی غیر زبان کو ایسا سیکھ سکے کہ گفتگو میں بالکل اہل زبان کی سی سہولت صحت اور فصاحت ہو۔ بلکہ اس کے برعکس یہ بھی نتیجہ نکلتا ہے کہ اگر خراب اردو کسی کی زبان پر چڑھ گئی تو پھر لاکھ کوشش کیوں نہ کرے مگر اپنی مادری زبان کے مقبول و مستند معیار تک نہ پہونچ سکے گا "مگر ایسے زبردست اور کثیر اسباب بھی ہیں کہ جو مقامی زبان کی خصوصیات اور شخصی اغلاط پر پردہ ڈالدیتے ہیں اور جڑ سے اکھاڑ کر پھینک دیتے ہیں۔" (۱)

پہلا اثر کالج کی تعلیم کا ہے۔ تعلیم کا مقصد اور اہم جزو یہی ہوتا ہے کہ جس زبان اور ادب کا مطالعہ

اپنی ملکیت سمجھکر استعمال میں لاتے رہتے ہیں۔ اس بیان کو لسانیات کے اعتبار سے ابھی ناقص اور ادھورا یا جزوی سمجھنا چاہئے۔

ہر شخص کی زبان ایک مخصوص ماہیت رکھتی ہے : پہلی بات تو یہ ہے کہ جس اردو کو ہم نے سیکھا ہے وہ خاص شکل اور مقام سے وابستہ ہے کیونکہ جن لوگوں میں رہ کر ہم نے پرورش پائی ہے وہ حقیقت میں دوسرے لوگوں اور مقامات سے یقیناً جدا تھے اسلئے ان کی زبان بھی ایک خاص تھی۔ یہ شبہہ کرنا کہ باوجود ایسے اچھے لوگوں میں پرورش پانے کے جن کی گفتگو بالکل معیار کے مطابق ہو اگر کوئی شخص ایسی زبان سیکھ جائے جو ٹکسال کے باہر اور مسلمہ اردو کے خلاف ہو تو یہ امر محض اتفاقی ہوگا۔

اون لوگوں کی رائے سے جو کہ دہلی اور لکھنو کے خاص خاص لوگوں کے سوا عوام کے محاورات کو اعتراض سے ارفع نہیں سمجھتے اگر قطع نظر کرلیں تب بھی اس میں شک وشبہہ نہیں رہتا کہ دونوں مقامات کے لوگوں میں چند ہی ایسے ہیں جو محاورات کو صحیح صحیح جانتے اور بولتے ہیں۔ اس کا سبب یہی ہے کہ ایسے لوگ بہت کم ہیں کہ جن پر بچپن میں اردو زبان کے ان دہقانی محاورات کا جو اون کے طبقہ یا پیشہ سے مخصوص ہیں رنگ نہ چڑھا ہو خواہ اب اس کا ظہور تلفظ کے بھونڈے پن یعنی خاص خاص الفاظ کے طرز ادا یا لب ولہجہ سے ہو خواہ ایسے روزمرہ سے ہو جو شائستہ اور عمدہ صحبتوں میں منھ سے نہ نکلنا چاہئے تھا خواہ ایسے الفاظ سے ہو جو کسی بولی میں مروج ہیں مگر اہل زبان انہیں تسلیم نہیں کرتے۔ اسی قسم کے یا کسی دوسرے قسم کے عیوب عوام اپنی زبان کے ساتھ ساتھ اسی وقت سیکھ لیتے ہیں جب ان کو برے بھلے کی تمیز نہیں ہوتی۔ اور جب وہ بڑے ہوجاتے ہیں تو اوسی زبان کو بولتے ہیں۔ اس مسئلہ کی توضیح کے لئے جناب ظفر قریشی دہلوی کی نرالی اردو کا نمونہ ادبی دنیا صفحہ ۲۹۸ ستمبر ۳۶ء سے اقتباس کیا گیا ہے اس سے ہمارے اصول لسانیات کی مزید صراحت ہوجاتی ہے۔

"بعض عام ہندوستانی لفظوں کو اس بری طرح بگاڑ کر بولتے ہیں کہ باہر سے آنیوالا آدمی

گورنمنٹ کالج میگزین اجمیر

اردو زبان کے لسانیات پر ایک نظر

یہ بات صاف طور سے معلوم ہے کہ ہماری اردو زبان کا تعلق کسی نسل یا خون یا مذہب سے نہیں ہے
ہمارے آبا و اجداد سے قطع نظر اگر ہمارے گرد وپیش کے لوگ بجائے پانی کے کوئی اور لفظ بولتے
توہم بھی یہی لفظ بولنے کے عادی ہوجاتے۔ جو والدین آج کل یہ پسند کرتے ہیں کہ اون کی اولاد جیسے
جیسے بڑی ہوتی جائے ویسے ہی ویسے شائستہ اور قابل بھی ہو وہ اپنے بچوں کو انگریزی نرسوں
کے سپرد کر دیتے ہیں اور اس کی احتیاط کرتے ہیں کہ ان بچوں کے سامنے اردو نہ بولی جائے
ایسی حالت میں اگر اون بچوں کی رگوں میں دہلی اور لکھنؤ کے اردو داں لوگوں کا خون بھی بھر دیا
جائے تو بھی وہ بچے پہلے پہل ایسی بے تکلفی اور سادگی سے انگریزی بولیں گے گویا ان کی
(مادری زبان) زبان انگریزی ہی ہے اور برائی اور بھلائی ہر معاملہ میں اون پر انگریزی تہذیب
کا پورا تسلط ہوجاتا ہے۔ ہم نے جو کچھ بیان کیا اس سے کسی کو اختلاف نہیں ہوسکتا، اسکے
(علاوہ ہر شخص اس بات کو بھی تسلیم کرے گا کہ زبان سے بہت بڑا نفع یہ ہوتا ہے کہ اس میں
وہ علمی ذخیرے پوشیدہ ہیں جو ہر پشت نے حاصل کئے تھے یا جن تک اون کی رسائی ہوئی
تھی وہ اس زبان کے ذریعہ سے آئندہ نسلوں کے سپرد کئے جا سکتے ہیں۔ ہمیں اس کی بالکل
ضرورت نہیں پڑتی کہ بذات خود ہر چیز کے نام تراشیں۔ ہم تو اپنے سے پہلے والی نسلوں کے ترکہ کو

غزل

نعیم غنی خاں احمرؔ تھرڈ ایر آرٹس گورنمنٹ کالج اجمیر

لئے ہوئے ہے تفکر میں گلستاں کوئی ۔۔۔ بنا رہا ہے قفس میں بھی آشیاں کوئی

تاثرات سے خالی ہے بدگماں کوئی ۔۔۔ سُناتے درد بھری لاکھ داستاں کوئی

نہ راہ کی ہے خبر اور نہ یاد ہے خود کی ۔۔۔ تری تلاش میں نکلا ہے بے نشاں کوئی

زمیں پہ ٹوٹ کے آیا ہے آج بدرِ منیر ۔۔۔ یہ کر رہا ہے تجھے دیکھ کر گماں کوئی

بجائے دل کے ہے پہلو میں سوز کی دنیا ۔۔۔ کوئی تو سنتا ہے فریاد اور فغاں کوئی

حرم میں، دیر میں، کعبہ میں، یا کلیسا میں ۔۔۔ تو ہی بتا تجھے ڈھونڈھے کہاں کہاں کوئی

منادی آج یہ کی ہے چمن میں گلچیں نے ۔۔۔ کہ کہدو اب نہ کرے فکرِ آشیاں کوئی

جگر میں سوز، تپش دل میں، آہ میں شعلے ۔۔۔ اگر سُنے تو سنے کیوں مرا بیاں کوئی

پیام اے صبا احمرؔ کا ان کو پہنچا دے
ہے اس جہان میں کچھ دم کا مہماں کوئی